



THE COMBATE

betwixt CHRIST and
the Deuill.

*Foure Sermons vpon the tempta-
tions of Christ in the wildernes by Sathan,
wherein, are to be sene the subtile sleightes that the
tempter vseth agaynst the children of
God, and the meanes that God hath appoin-
ted to resiste him, sanctified to our vse
in the example of our Sauour
IESVS CHRIST.*

By *John Vdall* Preacher of the word of
God, at *Kyngston* vpon Thames.

JAMES. 1. 2. 3. 4.

¶ My Brethren, count it exceeding ioye, when ye fall into
diuers temptations: knowing that the triall of your faith,
bringeth forth pacience: & let pacience haue her perfect
work, that ye may be perfect and entier, lacking nothing.

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1/2



TO THE RIGHT

honorable HENRY Earle of Huntingdon Lord Hastings, &c. Of the most Noble Order of the Garter Knight, and Lord President of the Counsell established in the North-

partes 1. V. Vissheth increase of all spirituall graces, and true honor in this world, and that endlesse glory that lasteth for euer.



WHEN I consider with my selfe (right honorable) that inestimable crowne of immortall glorie which it hath pleased God the father, in his sonne Iesus Christ, to lay I vp in store for those, whom (of his mercy 2. and free fauour) he elected vnto him selfe before the foundations of the world: and with all those 3 many tribulations and afflictions, by which his heauenly wisdom hath appointed them to enter into the same: I see (as in a glasse) before myne eyes, the cause that moued our Saviour Christ to say, that 4 strait is the way, which leadeth to life and fevv, there by that

(1) Math. 25
34.

(2) Ephes. 1.

4.5.

(3) Actes. 14.
22.

(4) Math. 7.

14.

EPISTLE

- finde it, and the blessed Apostle Paule to set
 (1) Rom. 7. downe: I there is a law in my members, rebel-
 23. ling against the law of my minde and leading
 me captiue vnto the lawe of sinne: for as the
 glorious maiestie, of that heauenly ioy doth ra-
 uish the minde of euery man, to wishe that hee
 might be partaker of the same, so (on the other
 side) the consideration of afflictions and present
 (2) 2. Tim. 3 calamities, that all 2 those who will liue godly
 12. in Christ Iesus shall suffer, doth not onely terri-
 fie many, from taking in hand the profession of
 (3) Rom. 7. Religion: but greatly 3 vexeth and greeneeth
 24. (euen) the deare children of God: and maketh
 Iob. 2. 3. &c. such a cōtradiotiō, betwixt the flesh & the spi-
 rite, that they seeme in such wise to be distra-
 cted, as though they were deuided into two
 parts. The one struiuing with mayne and might,
 to go, toward hell: the other labouring, by all the
 force that it is able, to goe towardes God. But
 those that euer meane to take that course
 which (alone) leadeth to the kingdome of hea-
 (4) Iohn. 5. uen, must not onely 4 seeke out of the word of
 39. God to know, what he would haue them to do,
 and carefully to put the same, in practise: but
 (5) Luke. 14. also, they must make their 5 accompt to haue
 26. &c. infinite, and continuall Crosses (euen) for the
 same: so that vnlesse, they be thus resolued, that

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in respect of Iesus Christ, they 1 accompt all (1) Phil. 3. 8.
things vile (and therefore for the professing, and
bearing witnes vnto his truth, are contented to
abide, all extremities, that Satan, the world, or
their owne flesh, can rayse vp against the) it is
vnpossible that euer they should 2 continue (2) Math. 24
vnto the ende that they might be saued, For 13.
God in his wisdom, hath sene it most meete,
that they who shall reigne with his sonne Iesus
Christ, shall also be conformed vnto the simili-
tude of his 3 sufferings, to 4 drinke of the cup (3) Rom. 8.
that he did drinke of, and to be Baptised with 17.
his Baptisme. Now Satā (who is a sworne ene- (4) Math. 20
my to mankind, and seeketh as a 5 roaring Li- 22.
on whom hee may deuour) taketh occasion by (5) 1. Pet. 5.
this decree of God to drine man into all extre-
mities inward and outward: to the end that he
may winne him vnto himselfe, in leauing the
course of godlynesse, and giuing himselfe ouer
to commit all iniquities, and that with greed-
nesse: and so much the rather because hee fin-
deth our corrupt nature, conuenient matter to
worke vpon, which in it 6 selfe is altogether e- (6) Gene. 6.
uill: so that (excepting onely those who it plea- 5.
seth God of his mere mercy (in Iesus Christ) to (7) Iohn. 15.
regenerate, by the 7 knowledge of his word and 3.
8 working of his holy spirite) all the posteritie (8) Ephes. 1.

EPISTLE

of Adam, is utterly seduced by Satan to be instruments of enlarging his kingdome, and encreasing their owne condemnation. And those whom the Lord hath reclaymed from the seruice of sinne, vnto the obedience of his Gospell haue euer bene, and to the end of the world shalbe, so tempted of Sathā, so hōted at, abhorred, and abused of the world, and so enticed by their owne flesh to retire vnto the league, and amitie

- (1) 1. Cor. 13. of the world agayne: that they seeme to be of 1
19. all men most miserable: but this is their onely comfort, and (in deede) the ioye that passeth all the pleasures of the world, that their trouble is
- (2) Psal. 30. but for a 2 tyme: God will release them, and 3
5. wipe all teares from their eyes: that as they 4
- (3) Reuel. 7. are afflicted with Christ, so shall they be glori-
17. fied and reigne with him: that the Lord ma-
- (4) Rom. 8. keth a 5 glorious accompt (euen) of the death
17. of his Saintes and reserueth their teares in 6
- (5) Psal. 116. a bottle, yea hee accompteth all the troubles of
15. his childrē to be his 7 owne, because (in deede)
- (6) Psal. 56.8 they suffer for his sake: but they shall not lacke
(7) Actes. their reward: yea such a reward as is, ten thou-
9.4.5. sand times exceeding the measure of their sor-
row: for the 8 troubles of this life are not wor-
thy to be compared to the glory, that shalbe re-
ueled. But yet we haue great neede to be com-
forced,

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forted, and stayed, least we should be I wearied, (1) Heb. 12. 3
and faynt in our myndes, for so much as no
correction for the tyme, is ioyous, but tedyous
sharpe and greenous: able to make vs fall
downe under the burthen of the same, unlesse
it please the Lord, to teach vs how, and to giue
vs might to support and susteyne it: which is
no where els learned neither any other meanes
giuen, then onely the 2 wordes of God, whiche (2) Psal. 119.
the Lord hath giuen vnto vs, for that purpose.
Now, for so much as an experience, both of
the subtiltie of our enemy in our afflictions,
and also of the meanes how to beate him backe,
is to be seene in those temptations of our Sani-
our Christ in the wildernesse, because I hauing
in my ordinary course Preached vpon the
same, and diuers who receiued present com-
fort thereby (beyng desirous to haue the conti-
nuall vse of the doctrine deliuered out of
them) desiring me, to pen the same: I condif-
cended vnto their desire and (as neare as I
could remember) haue set them downe as they
were spoken: sauyng (onely) that in some par-
ticular applications I haue had regarde (in
writtyng) vnto those to whose handes they
may come: as (in speaking) I respect myne
Auditorie. And I am bolde to make choyse

EPISTLE DEDICATORY.

of your honor to whō I may dedicate the same,
partly for that I might shewe some token of
thankefulnesse vnto the same, for your fauour
towards me, and especially for that I am per-
swaded the doctrine, therein conteyned wilbe
acceptable vnto you. The Lord of heauen
and earth (from whom all true honour com-
meth) increase the same vnto your due-
ty more and more: for the aduance-
ment of his glory in this world,
and the eternall comfort of
your owne soule in the
worlde to come.

Amen.

Your honors most humble
to commaunde in the Lord.

IOHN VDALL.



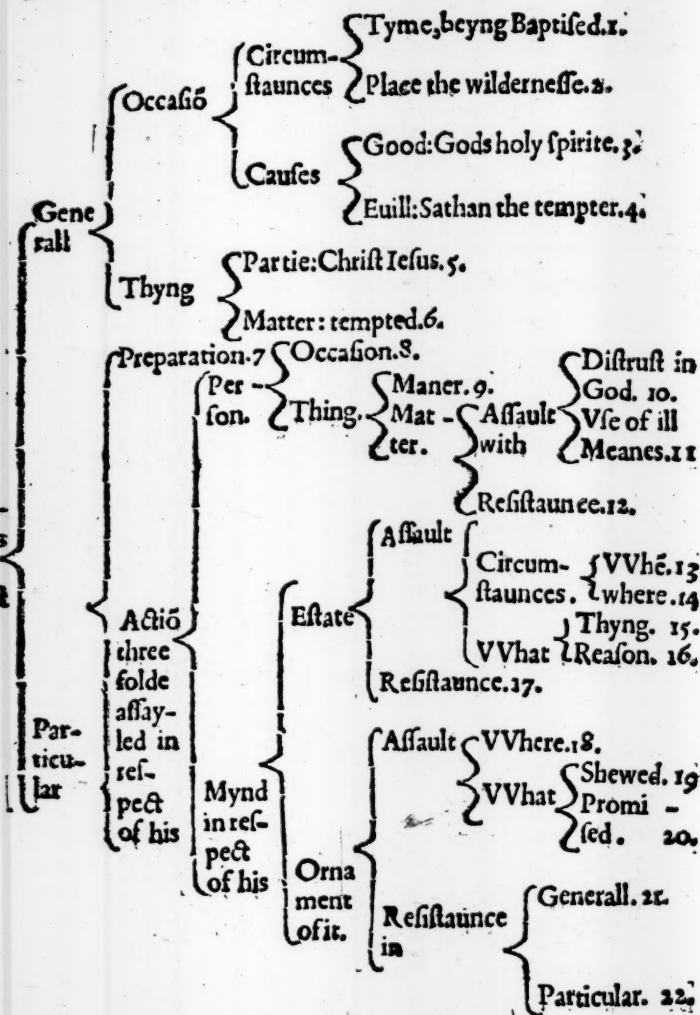


To the Reader.

THe particular braunches of the whole matter(as you see in this Table) are in number twentie and two , looke what figures you finde any poynte marked with all in this place , and the same shall you finde in the Margent of the booke, where the same matter begynneth to bee handled.



A Methode of the whole matter in this Booke.





Math. 4. 1. 2. 3. &c.

1. *Then was Iesus led aside, of the spirite into the wildernesse to bee tempted of the Deuill.*
2. *And when he had fasted fourty dayes. &c.*



W^e heard the last day (beloued in our Sauour Christ) how it pleased God (when the fulnesse of tyme was come) that his sonne our redeemer should begyn to make himselfe knowne vnto the world, to declare the same, not onely by the testimonie of *Iohn* (who refused to Baptise him) but also by the holy Ghost, discending on him in visible maner, & the voyce of God from heauen, pronouncynge him to be his beloued sonne in whom alone he is well pleased. Now it remaineth that we proceede vnto the entraunce of Christ into the execution of his office, in the publicke reuelynge of himselfe vnto the world to bee that Messiah so long looked for, by whom saluation is purchased to all beleeuers whether they be *Iewes* or *Gentiles*.
In

The Combate betwixt

For the
viewe of the
particular
braunches
see the Ta-
ble.

I

In whiche is contained, first his tryall, se-
condly his departure, into Galile: his tryall
conteyning those severall braunches that
are exprest in the Table, whereof we are
to speake as they lye in order.

(Then:) In this word is containned the
first circumstance, whiche is the tyme,
when hee was tempted: to witt, when hee
was Baptised & began to enter the course
of working the worke of our redemption:
(1) Gal. 3. 27. whereby we learne, that whē we are bap-
tised, for so much as in the same, we 1 put
on the profession of Iesus Christ, and re-
ceive his cognisaunce, thereby vowing our
selues to bee his souldiers, we must bee
sure of this, that Sathan wilbe our profes-
sed foe, to be picking at vs, either to terri-
fie or allure vs frō vnder the banner of our
Captaine Christ Iesus, and therefore we
must learne (so often as we thinke of our
Baptisme or see the same Sacrament ad-
ministrēd vnto others) to remember what
place we are called vnto, and what a strōg
enemy we are to encounter with all, that
we may be moze watchfull & warpe, that
his lie subtilties do not deceiue vs, nor his
roarings deuoure vs. A meditation most
neede.

The conti-
nuall vse of
Baptisme.

Christ and the Deuill.

needefull to be thought vpon. For we see that many are contented to receiue the pzeſſe money of Ieſus Chriſt, and to giue their names to be inroled into his booke, who yet after all that, do flee vnto Sathā's campe, and fight with might and mayne againſt him and his kingdome. For (if we ſhal trye the truth hereof by the prooſe and euent) how many are ſoude whole myndes are infected with falſe and erronious opinions: whole liues ſwarme with vngodly and wicked practiſes, and though they thus goe on from ſinne to ſinne, yet Sathan wil perſwade them, that they bee Chriſtians, for that their names are regiſtred in the number of the Baptiſed: but if Chriſt be no other way truely obeyed then by wholeſome doctrine and holy conuerſation, and Sathans kingdome, no otherwiſe erected, then by falſe opinion and diſſolute behauiour: let vs aſſure our ſelues, that vnleſſe we doe labour, by all good meanes to furniſh our hartes with the knowledge of holy doctrine, and to adorne our liues with godly behauiour: ſay what we will & pretend what we liſt we are reuolters frō the obedience that we profeſſe vnto Chriſt by
our

The markes
of reuolters
from Bap-
tiſme.

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The condi-
tion of the
godly in
this life.

our Baptisme, and instrumentes for Sa-
than, whereby he strengtheneth his king-
dome to our owne destruction. Agayne it
teacheth vs the state of Gods childe here
in this world to be in continuall battayle:
For so long as we be vnder the protection
of Christ Iesus, Sathā is our sworne foe,
by whom we shalbe sure to haue all y^e iniu-
ries that hee can procure vs, either by his
owne person, our owne flesh, or his instru-
mentes, the worldlinges that knowe not
God: which is a lesson needefull to be lear-
ned: for some (who (in deede) measure Reli-
giō by their owne fancies) thinke it an ea-
sie thng to be a Christian, and therefore
account euery man and woman to be one:
Agayne, some would gladly be Christiāns,
so that the applause of the world might al-
so goe with them. Whereupon it commeth
that the one neuer vnderstandeth what Re-
ligion meaneth and so proceedeth sleepely
to destruction, the other not hauyng cast
his accomptes befoze, seeth those difficul-
ties therein, that he was not aware of, and
forsaketh all, both religion and profession
of the same: the example of our Sauour
Christ doth very notably meete with the
both,

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both, with the first, in shewing what a mightie foe, we shal haue in Religion, and therfore it cannot be an easie thyng: with the second that the difficulties wilbe many, and therfore to aduise our selues befoze we make any profession of Christ, least we be dyuen, thereby with shame to renounce that whiche heretofore we haue seemed to loue, and so after 1 cur setting hand to the ploughe, and looking backe be vnfit for the kingdome of God. The world is full of such people, whose estate is most fearefull, and therfore let vs beware. Mozeouer we see that Christ, as soone as euer hee begynneth (as it were to poynte the finger) towards that publicke office, whereunto he was allotted of God the Father, is forthwith assayled, shewing vnto vs, that when soeuer it pleaseth God to moue vs to take in hand any good action, the enemy wilbe sure to Crosse it with all the stumbling blockes, that he is able to lay in the way. The which we see verified by experieñce in the booke of God, 1 trouble of *Moyse* did begyn, 2 whē it came in his hart to visite his brethren, 3 *Dauid* liued quietly vntill the Lord vsed meanes to bring him to *Saules*

VVith what minde we must take in hand the profession of Religiō.

(1) Luke. 14.
28.9.62.

Trouble accompanyeth euery good action.

(2) Actes. 7.

23.
(3) 1. Sam.

17. 34.

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(1) Actes. 9. 23. *Samles* campe, that he might set vpon and ouercome *Goliath*, and afterward his troubles were endlesse. 1 *Paule* was not contradicted, but liued in great credit among the *Jewes*, vntill the Lord made him a Preacher of the Gospell, the was he neuer free from slanderous accusations, violences and all kinde of iniuries, the reason whereof is, for that *Sathan* beyng ielous ouer his owne kingdome, and fearyng the ouerthrow thereof, when he seeth any rased vp to fight agaynst it, doth most basely bestirre himselfe for the suppressing of the same. Therefore (as euery one that will do any good thynge that may be acceptable vnto God, comfortable to his conscience, and profitable to his brethren) must learne to haue an inuincible & indefatigable stomacke, for that he shalbe sure to haue many a counterbuffet and foyle, if *Sathan* can procure it: so in the depth of all his extremities, and in the middell of tribulations, he may gather an argument vnto himselfe of singular comfort, that if he do that which is warranted by the word of God, and taketh it in hand with the testimony of a good conscience, he may assure himselfe (for most sure

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sure it is) the more troubles that he endureth, the more is he in the fauour of God, & doth him þe more seruice, agaynst the enemies of his glory, the world and the deuill, and surely as this is a most profitable doctrine to be learned, so is it most necessarie for all Gods people in these dayes, but most especially for those Ministers of the word of God that doe with good conscience, rebuke the world of sinne, and playnly vze the necessitie of walkyng in the narrowe path, agaynst whom the world is so mad, (partely for that iniquitie aboundeth among men, and especially for that through lacke of discipline in the Church, euery man is let alone to doe what hee list) that a man would thinke hell were broken vp, and all the hellhoundes there were transposed into the shape of men, so horrible, so false, so slanderous, and so bitter be their wordes and deedes (when they cā) agaynst those sylie ones. But this is our stay, I the (1) Psal. 2. 4, Lord that is in heauen doth laughe them to scorne, and this is to vs an argument of great comfort, that the more they rage, the more are we assured that God is on our side.

The Combate betwixt

2

(*Into the wildernesſe*) the place where he was tryed commeth now to be considered, whiche was the vniinhabited wildernesſe, where were no creatures, but wilde

(1) Marke. 1.
13.

beaſtes (as 1 *Mark* recoꝝdeth) amōg which he liued foꝝ that tyme: wherunto the world may welbe compared, becauſe of the troublesomneſſe, intricate wayes, and daunger thereof. Our Sauour was led by the ſpi-

Causes of
his beyng in
the wilder-
neſſe.

(1) Exod. 34.
28.

(3) 1. Kings.
19. 8.

rite thither: Firſt that hee might come thence, as a new man, fit to take in hand ſo wayghie an enterpriſe, whiche alſo was prefigured 2 by *Moyſes* his beyng fourtie dayes in the mountayne, 3 and *Elias* in the caue of *Horeb*. foꝝ the abſence euen of thoſe with whō we haue bene moſt cōuerſant, maketh thē appeare vnto vs in moze reuerent accōpte: Secondly it was that he might bee the moze ſubiect to temptation (foꝝ *Sathan* alwayes getteth moze aduantage againſt man when he is ſolitary, then when hee is with company) and alſo leſſe hyndꝛed by the world oꝝ any thyng oꝝ perſon therein, to conquire and get the victoꝝy of this enemy.

3

(*Led by the ſpīrite*) that is, he was conducted by the guiding of Gods holy ſpīrite,

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rite, accordyng as God the Father in his
wisedome had appointed. Whereby ari-
seth vnto vs this doctrine very needefull to
be learned, and very comfortable to be re-
membred, that (notwithstanding Sathan
1 roareth night & day, and seeketh by him (1) 1. Pet. 5. 8
selfe and his instrumentes, continually to
bere and trouble vs, ayming at our destru-
ction yet) all things are so determined and
directed by Gods mightie power and pro-
vidence, that no vexation of body or spirit,
can befall vs, without his will and appoint-
ment, whereof we haue a notable example
in the seruaunt of God 2 Iob. whose estate,
albeit Sathan did greatly enuie, yet vntill
the Lorde gaue power into the enemyes
hand agaynst him, he could neither touche
his goodes, his childe, nor his person.
The which if we doe learne aright, it will
minister vnto vs manifold comfort and in-
struction. For first it is vnto vs a notable
shield agaynst dispayre & distrust that na-
turally groweth in vs, when we are in tri-
bulations, to feare, that our former estate
is irrecoverable, or that the fauour of God
is cleane remoued from vs. For if we doe
consider with our selues that God is the

Luke. 22. 31

(2) Iob. 1. 12.

Sathan can
not touche
vs vntill
God giue
him leaue.

The combate betwixt

A comforte in all afflictions. author of the afflictions of his people, and that they are not vexed without his appointment, and moreover that it is his vsuall dealing with his seruantes, it must

needes teach vs not to despise the correction of the Lord, neither saynt when we are rebuked, for so much as he loueth them,

that hee correcteth, and scourgeth euery sonne that he receiueth. Agayne it will teach vs to take heede that we vse no vnlawfull meanes to eschew the same: for when we consider, that God, who knoweth better then wee what is needefull for

A lesson to be practised in afflictions.

vs) hath imposed the same vpon vs, it must needes make vs very well contented with his gracious appointment: neuer seeking to wynd our selues from vnder his handes by those meanes that be vnlawfull, but patiently to abide his leasure for the removing thereof: at whose good pleasure wee shalbe sure to be deliuered, or elles it shall come to passe that the Lordes correction (whiche he in loue inflicted vpon vs) shall by our misdemeanour be turned into the markes of his wꝛath and anger: for that wee haue played the partes of vnbridled coltes, stryuing to cast of the Lordes bur-

Note this well.

then,

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then, and to wynde our selues (as much as in vs lyeth) out of his gouernement & protection: Moreover, it will teach vs most carefully to vse all good & lawfull meanes for the preuentynge of daunger imminent, or the remouynge of troubles present, in both whiche many doe greatly offend: for some are so secure and carelesse, that by their owne negligence they procure to the selues many a woe, for that they haue not prouidently foresene the euill approaching, others beyng already fallen into extremitie are not so vigilant in watchynge of all opportunitie of redresse, in takynge the occasions by those good meanes, which their wise trauaile (by the blessing of God vpon it) might haue procured vnto them, against both which this doctrine doth teache vs a lesson to bee noted, that sayng afflictions come from God (and are not els good) who onely knoweth on whom, when and how they shalbe imposed, if we desire to haue no trouble but whiche bringeth the fauour of God with it, we must so prouidently forecast, and vse all good meanes so carefully, that we neuer be (through our owne negligence) the cause of our owne trouble.

Two extremities to be auoyded in respect of afflictions.

The combate betwixt

4

(Of the Deuill) that is, it was decreed of God the Father, and brought to passe by the guidaunce of Gods spirite, that Iesus Christ (the Sonne of God) should bee tempted of the common enemy to God and man (the Deuill.) The name wherewith he is here termed, doth signifie in the originall tongue, whiche the holy Ghost bleth, a false accuser or a carpyng disgracer, that seeketh by all subtil cauilles to disgrace the truth & those that vphold it: by whiche name is notably paynted out vnto vs, the nature of our spirituall aduersarie, to be a false accuser, and cauillyng wꝛagler, which we may see by him put in pꝛactise continually. 1 He falsely accused God, to enuye the good estate of man, and therefore forbade him the tree of knowledge of good and euill. 2 Hee falsely accused Iob to serue God, not with singlenesse of hart, in duetie and with an vpright conscience, but because God had blessed him: and therefore aduouched playnely and impudently, that if God would but touche him, Iob would curse him to his face: whiche nature we may see also in his children that are marked with his stampe: For if you talke with them of those

The name deuill describeth the nature of our spirituall foe.

(1) Gen. 3.5

(2) Iob. 1. 9.
10. 11.

The qualities of the deuill are in the wicked.

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those that doe vnfaignedly feare God: they will either falsely accuse them not to bee the persons they make shew for, (or the notes of godlynesse appearyng in them most euident) yet they will so lessen, extenuate, and clip the gloype of their holy conuersation, that they wilbe sure that (as much as in the lyeth) they shalbe disgraced. But (to retorne) the tempter beyng thus described to be so cunning and so subtile, we may first see what great care and diligent paynesfullnesse must bee in the course of our whole life, that not alone in the matter of godlynesse, but also in the maner, we walke very vprightly. For if our archeenimy or his members can but catch the least defect in the simplest circumstance of any of our actions, they thinke it matter inough to cauilt vpon, and sufficiēt occasion to speake agaynst vs and our whole profession: Secondly we may behold the qualitie and affection of Sathan in the temptations of man, and thereby how it differreth from the mynde of God in the same: For Gods intent is to trye his to fine them the more, that they may be (as the purest gold) most gloriuous instrumentes for his prayse: but

What the
subtilties of
Sathan must
teach vs.

The combate betwixt

Howe God
and Sathan
dōe both
work in one
action & yet
it is good in
God euill in
Sathan.

5

(1) Heb. 4. 15

How Christ
could bee
tempted be-
ing without
natural cor-
ruption.

(2) Gen. 1. 3.

the purpose of Sathan is, to darken, exting-
uish, & utterly ouerthrow, all good things
in man, and (at length) mā himselfe to end-
lesse perdition, and so the selfe same action
appeareth good in God, but euill in Sa-
than.

(*Iesus was led.*) The sonne of the eter-
nall God, equall with the Father and one
with him, man like vnto vs in all thynges
(1 yet without sinne) was assayled of that
spirituall aduersarie the deuill. This may
seeme very straunge that hee in whose na-
ture was no corruption, (and therefore no
matter for Sathan to worke vppon) should
be tempted: but we are first to cōsider that
he was very man, in whom all naturall af-
fectiōs (which of themselues are not euill)
rested: whiche befoze they were corrupted,
were capable of temptations, as we see in
Adam and *Heua*, who were created 2 ex-
ceedyng good, and yet sinned not, vntill
they yeldded to Sathans suggestions, in
whiche pure estate Christ Iesus is man.
Secondly he tooke vppon him our nature,
to the end that in the same he might ouer-
come, (in which we are conquered of Sa-
than, when he is encountered onely by our
owne

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owne power) so that it is not onely no
straunge thyng, that he was tempted , but
a thing most needefull for our benefite and
comfortable for our consciences. The cau- The causes
ses that moued him thereunto bee further why Christ
to be considered, which are in number ma- was tempted.
ny: first, that he might (euen in temptation)
wynne that , which our first parentes lost,
in whiche respect , the Apostle *Paule* ma-
keth an Antithesis betwixt *Adam* I and (1) Rom. 8.
Christ , because the one did recouer that 14.
whiche the other had lost, whiche is not in
matter onely, but euen in maner also . Se-
condly, that we might see and know, what
a professed enemy *Sathā* is vnto mankind,
that durst presume to assaile (euen) the
sonne of God , when hee was in the forme
of man . Thirdly that he might ouercome
in the flesh , to the end that we commyng
into the like combate, and fighting against
the same aduersarie , may learne not to
quayle or languishe , but valiauntly to set
vpō him, certaynly hoping that as our head
ouerthrew him in the flesh , so will he giue
power to vs (his weake members) to doe
the same . Fourthly, that we may know,
that temptations , tryals, and extremities
what

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whatsoever, can be fall vnto man, are not signes of Gods displeasure (as the worlde imagineth) for so much as the sonne of God was partaker of them. Fifthly that in his owne person hee might shewe the manner how the aduersarie is to bee resisted, that we (who are his members) and therefore are to walke as he hath set himselfe for an example, might learne to follow him in the same. Sixtly that he haupng experience of temptations might haue the more
I compassion towardes vs and therfore be more ready and willyng at all assaies to helpe vs.

(1) Heb. 4.
15.

6

(*To bee tempted*) we see the partie that was tempted, whic he temptation is first set downe in generall, that hee was tempted (as *Luke* sayth) for the space of fourtie dayes, for (although the particular, & most especial tryall is set downe afterward, and hee is sayd to bee there fourtie dayes) we must not imagine that he was idle, but in that he was led thither to be tempted, it must needes be, that he was in the whole course of that tyme assailed by the enemy.

Before we come to the particular temptations, let vs consider brievely what is to be

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be founde in the Scripture, of temptatiōs, so farre as may cōcerne our present instruction. And first for the word (whiche in our common speache is seldome spoken of but in euill part) it is vsed in the Scriptures both in the Hebrew and Greeke tongue in more generall signification, to trye, and the same word is most commonly vsed in both the languages, whether mention be made of good or euill tryalles, and is of it selfe (not restrayned to parties or circumstances) indifferently to be taken.

The nature of the word tempted in the Hebrew and Greeke tongues.

God tempteth.

The parties that the Scriptures tell vs, doe tempt or trye, be God, Sathan, and man: God is sayd to trye 1 *Abraham* 2 *Iob* and the *Israelites*: Also *Pharaoh* *Nabuchadnezar*. &c. When the Lord tryeth his seruantes, it is either with good successe after sharpe estate, or with extremitie after happy successe, which is to the end that their faythfulnesse may appeare, and in all these thynges, they (settyng God before their eyes, the chief goodnesse of man and preferring his obedience before their own pleasures) doe carry an even hand, acknowledging euery condition to come of God. The wicked on the other side, if the Lord trye

(1) *Gene.* 22

(2) *Iob.* 7. 18

23. 10.

God tempteth his two wayes.

The mynde of the godly in triall.

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(1) Exod. 5.3

(2) 2. Sam.
17.23.

(3) 1. Sam.
28.7.

(4) Luke. 16.
19.

(5) Dan. 4.
27.

(6) 2. Sam.
14.30.

(7) Hose. 13.
6.

Sathan tēp-
red.

(8) Iob. 1.26.

(9) Luke. 22
31.

(10) 1. Kings
22.28

try them with extremitie , they burst out
into blasphemie as 1 *Pharaoh* : or impati-
encie as 2 *Achitophell* : or els giue them
selues to all vnlawfull meanes of escape,
as 3 *Saule*, if with good successe in worlde-
ly blessings , they abuse them, some to E-
pycurisme, as 4 *Dives* , some to pride as 5
Nebuchadnezzar : some to reuenge : 6 as
Abolon : some to forget God, as the 7 *Is-*
raelites , so that by this may wee notably
examine our selues, how we stand affected
towards the Lord, for it is most certayne,
that we are within the compasse of one of
these sortes of people, Sathan tryed, 8 *Iob*,
9 *Peter* 10 *Achab*. &c. For he sifteth both
the godly & wicked , the godly by the sight
of Gods word & power of his spirite do re-
sist him : the wicked take vp all the baytes
layd for them and obey him : and therefore
are not so properly sayd to be tryed. As for
example , when hee assaileth man to the
breach of any of the commaundementes of
God and the practising of any sinne , the
childe of God seyng that it is contrary to
Gods word. (and therfore must needes be
of the Deuil) striueth by all good meanes,
to ouercome and to stand sure to the course
of

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of true godlynesse. Contrarywise the wicked is caried away with the present delight of sinne, and coueteth the same with greedynesse. By this also we haue occasion to examine our selues in what estate we stand. The Scriptures tell vs also, that man doth trye: and that is two wayes, either he tryeth God, or he tryeth man: hee tryeth God, when by continuance in sinne, and presumyng vpon Gods mercies, he proueth his patience, ⁽¹⁾ so did the *Israelites* often: such be, they among vs, that when they heare that God is mercyfull & ready to forgiue doe vpon the same gather to them selues immunitie to sinne. But the Scripture speaketh most fearefully, of such, that ⁽²⁾ their damnation is iust, that they were ⁽³⁾ foreordayned to that condemnation: that they abusing Gods ⁽⁴⁾ patience which should lead them to repentance, do heape vp vnto them selues wrath agaynst the day of wrath, he tryeth man, when hee doth any thing wherewith to moue his patience, or to greeue him: many such there be, who are driuen of Sathā into such impudencie and obstinacie, that they wil not onely goe on vnto all sinne, in the whole course

Man tempteth God and man,

(1) Exod. 14.

(2) Rom. 3.

(3) Iude. 4.

(4) Rom. 2.

5.

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course of their life: but they will the rather sinne, if they thinke it will greeue him that is wont to reprove them, cleane forgetting that themselues, beyng the offenders, the vengeance of God shall fall (not on the hearer, reprovng it according to his i due tie) but on the doer of that whereby God is offended: This place is of Christ Iesus his temptyng by Sathā, and therefore is properly to be understoode of those temptations, wherewith the godly are assayled of Sathan their sworne enemye, the causes that moue him thereunto, bee first in respect of God: secondly of the godly: thirde of himselfe. **O**f God, for that hee in iustice hath inflicted the payne of eternall woe vpon him for his rebellion, (whiche he knoweth to be irrenocable and his former estate past recouerie) and therefore he laboureth (as he thincketh) to be reuenged of God in assayling his people: in beryng him in his seruantes: and seeking to lessen his kingdome by seducing of those whom it hath pleased God of his mercy to make worthy that calling. He doth it also in respect of man, whose estate he doth enuie, for that it is better then his owne, and ther-

(1)Leuit. 19.

17.

Ephes 5. 11.

Heb. 10. 24.

Three causes moue Sathan to tempt the godly.

1. In respect of God.

2. In respect of the godly.

3. In respect of himselfe.

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therefoze hee laboureth by all extremities that he can deuise to vex him in the same, to make it lesse ioyous vnto him, and to bzing him, (if it were possible) to thincke his condition odious in his owne eyes: hee doth it mozeouer in regard of himself, who knowyng that hee is finally to be damned, and that he is the kyng of hell and Prince of perdition, laboureth by all meanes to bzing (if it could be) the very elect into the compasse of the same, for the enlargyng of his kingdome: beyng desirous to haue all others partakers with him in that endlesse torment whereunto he is finally adiudged. The course that he taketh in these temptations, is not forthwith to set before the eyes of the godly, the thing that he aymeth at, (for hee knoweth that in soule they are brought to abhorre it) but first he will slepyly suggest into their myndes, the cogitations and motions of his intent, whiche if they rest vpon, and doe not forthwith beate them backe, he will goe a step further, to witt, to bzing them to consent thereunto: which once being gotten, there remayneth nothing (for the partie is wonne vnto him) but to put y^e same in execution, the meanes wherof

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Two things
required to
resist Sathā.

(1) Phil. 1. 10

(2) 2. Cor.
11. 14.

whereof shall quickly bee prompted into him : so that the flightes of the enemy being so subtle, if euer wee thinke to auoyde the we must haue these two thinges, wisdom to discern him, and power to resist him. This wisdom is not humaine, neither by nature, arte nor experience, but the true knowledge of Gods worde, whereby to be able to discern the 1 things that differ, without which we runne headlong into our enemies handes and (such is our naturall blindnesse) chose to hearken to his motions and like well of them, because he can turne him selfe into 2 an Angell of light, and make vertue to seeme vglie and vice beautifull vnto man, vnto this wisdom and true knowledge is also power to resist him requisite to be adioyned, for to no purpose were it, if we could neuer so cunningly deciphar the subtilties of Sathan and discern them at the first, vnlesse we be also able to resist him, (for els haue we but gotten this, that where other men goe headlong into destruction and know not of it, we should wittingly & willingly do the same) this power is no way to be sought or founde within our selues, or in any thing that

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that we can do, but onely of the Lord, who
as he is able, so is hee willing to helpe all
thole that seeke to him: for so hee sayth,
I come vnto me all ye that trauaile and ^{(1) Math. 11.}
are heauie burthened and I will ease you, ^{28.}
2 aske and you shall haue, seeke and ye ^{(2) Math. 7.}
shall finde, nowe this commyng vnto 7.
him is by ffaith, and repentance, care-
fully vsing thole meanes that hee hath
prescribed in his word, and this must not
onely be, but it must also be without delay,
resisting the beginning. For Sathan is
farre more easely driuen backe in the first ^{Sathā must}
beginning, then afterwarde when he hath ^{be resisted at}
got more hold, for as by his continuance ^{the first.}
he groweth great in man, so doth he dayly
lessen mans power to resist, and therfore it
is no putting of from day to day, as is the
maner of the wicked that know not God.

The thinges wherein he tempteth, be
diswading from euery good thing, and per-
swading to the contrary: he diswadeth frō
goodnesse, by shewing the impossibilitie,
the trouble and small necessitie of it: as for
example when thou goest about to seeke to
know Iesus Christ out of his word for thy
owne comfort, hee will tell thee, that the

<sup>The thinges
whiche he
doth tempe
and the rea-
sons that he
vseth.</sup>
<sup>How he dis-
suadeth frō
Religion.</sup>

C

Scrip.

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Scriptures are exceeding long, meruet-
tous hard to be understood, and thou hast
such and such businelle to employ thy selfe
about, that it is vnpossible that euer thou
shouldest attayne vnto it: Also, that the
troubles which do accompany such a course
be innumerable and intollerable, as these,
the world will note thee to be a puritane,
and so thou shalt be come odious vnto thy
frendes, who heretofore haue loued thee:
persecutions haue euer bene styred by a-
gaynst such persons, so that whereas thou
now dwellest safe & hast the world at will,
thou shalt be in hazard of losses, disquiet-
nelle and great vexation, whereas hereto-
fore thou hast taken thy pleasure in euery
thyng, now must thou leaue them, thou
must lay aside thy pompe and bzauerie, thy
dayntencelle and delightes, so that thou
hadst better bee out of the worlde then to
liue so austerely, besides this hee will tell
thee, that it is a thyng, not so needefull, for
the depth of knowledge belongeth to Di-
uines and great learned men: it is sufficient
for thee to know a litle, beyng a private
man: and to bee so strict in thy life as to
follow Gods word in all pointes, is but
curiositie,

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curiositie, & to much scrupulousnes, for mā
is not saued by his workes, but by Gods
mercy, and if thou shouldest doe thus, they
would thinke, that thou art singular & con-
temnest all others in respect of thy selfe, so
doth he deale in seducing from euery good
thing he will make thee thinke thou shalt
neuer attayne vnto it, it were a turmoyle
vnto thee to practise it, & it is a thyng not
so needefull, y^e shalt do wel inough without
it. But the child of God is to learne, that
if it be a thing that God hath commaunded, a
thing whereby god may gayne glory & his
Church benefite, & thine own soule cōfort,
y^e must be of an inuincible courage, neuer
dispayre at the troubles, but cōmit the suc-
cesse to him that commaundeth: & to know
that it is a thing that is most needefull, or
els God was vnwise to enioyne it to thee:
Agayne, he perswadeth to euill by so many
cōtrary reasons, propounding, the profite, &
pleasure, & remouyng the payne & terrour. How hee
He will tell thee the necessitie of it, how y^e perswadeth
canst not be without it in this worlde, how vnto sinne
beneficiall & delightfull it is vnto thee, &
how easie to be attained. As for exāple, whē
he would haue thee of no Religion, but a
playne

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playne Atheist and tymeseruer, he will tell thee, that the worlde's estate is ticklish & vncertaine, subiect to chaunge and alteration, so that if thou shouldest stand stiffly to one Religion, thou shouldest be in daunger of great trouble, therfore vse thy selfe so, in the tyme of this Religion, that when a contrary doth come, thou mayest be ready also to professe that, the necessitie and pleasure of it is great, for so shalt thou bee sure to haue all thy possessions to thy selfe, and thy posteritie, thou shalt liue quietly without any feare of alteration. And for the course it selfe it is very easely to be attayned: for if thou doe onely in a litle outward appea-
raunce, satisfie the worlde's request it is sufficient. But all this while hee stealeth out of thy mynde, the bew of Gods seuerer vengeance agaynst carelesse captiues, his
horrible punishment to them that are 1
neither hote nor cold, to them that 2 deny
him before men: and this or the like cause
Sathā taketh in perswadyng to any sinne.
But the true Christian for the auoyding of
these sleighthes, must remember that there
is but one God, and therefore no Religion
can please him but one, that he created and

I redee=

(1) Reuel. 3.

15.

(2) Luke .12.

9.

The reme-
dy agaynst
it.

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I redeemed man to serue him, and therfore ^{(1) Luke. 1.}
 he may not make a small accompt of it: 2 ^{74.}
 his soule is moze pzeious then his body, ^{(2) Math. 10}
 and therfore it must principally bee pro- ^{25.}
 uided for: the Lordes protection is ouer his
 people, and therfore they neede 3 not feare ^{(3) Psal 56.4}
 what man can doe vnto them: 4 all things ^{(4) Rom. 8.}
 fall out of the best for the that feare God, & ^{28.}
 therfore come death, or life, losse of goodes
 or whatsoeuer els, it shall be good for me: ^{The god-}
 the parties that feelee these temptations ^{hest are rep-}
 most, bee the holpest and the godlyest per- ^{ted most.}
 sons, as we see by *Dauid*, *Paule*, and *Iesus*
Christ in this place. For the further that a
 man is gone from his allegeaunce, the so-
 rier foe he is vnto him, and endeuoureth the
 moze earnestly to reclayne him agayne:
 but the other, that are not yet regenerated,
 he possesseth wholly in peace, and they obey
 him without resistance. For (beyng blind
 for lacke of knowledge, and sencelesse of
 sinne) they are led blindfold by him & wil-
 lingly into destruction, and therfore to bee
 tempted, is not as man thinketh a dete- ^{It is a thing}
 stable, but a comfortable thyng, and there- ^{not euill but}
 fore the 5 *Apostle James* exhorteth vs to ^{good to bee}
 accompt it an exceedyng ioy, when we fall ^{tempted.}
 2. ^{(5) James. 1.}

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into diuers temptations. Most ignorant-
ly then do they wish that seying goodly ones
in afflictions of mynde, say (as is the ma-
ner of many) they would not for all the
worlde be in that case, al one as if the should
say they would not for all the worlde be out
of the clutches of the Deuill, nor bee the
souldiour of Christ Iesus, to byd him bat-
taile. This temptation in the godly is ef-
fectuall diuers wayes: First it aduanceth
greatly the glory of **G D D**: for when so
straunge and subtile an enemy, so greatly
experienced in deceite, shalbe vanquished
by so meane an instrument as a mā, weake
& subiect to so many infirmities, the power
of **G D D** appeareth most mighty, and his
might most gloriously performed in 1
weakenesse. Agayne it giueth notable o-
uerthrow to the enemy, and disappointeth
him of his purposes: for beyng resisted he
2 flyeth away. Lastly it is beneficiall to
the partie tempted two wayes: First it as-
sureth his soule of the loue of God the Fa-
ther to him, whose presence he hath experi-
ence of, in the beating backe of so puissaunt
an aduersary: Secondly it confirmeth the
myndes of the brethren to be fully perswa-
ded,

The effect
of the tēp-
tations of
the godly.

1. Gods glo-
rie.

(1) 2. Cor. 12

9.

2. Sathans
ouerthrow.

(2) James. 4.

7.

3 The be-
nefit of
the partie
tēpted two
wayes.

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ded, that God doth loue him (and therfore to haue all holy communion with him) because they see that Sathan (whose power & sleighes they are not ignoraunt of) hath so notable an ouerthrowe in so weake an instrument.



¶ The second Sermon.

Verse . 2 . 3 . 4 .

2. *And when hee had fasted fourtie dayes, and fourtie nightes, hee was afterwarde hungry.*
3. *Then came to him the tempter, and sayd, If thou be the sonne of God, commaunde that these stones be made bread.*
4. *But he aunswering, sayd, It is written, mā shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.*



And when he had. Now come we to the consideration of the particular tryall (which I so call in respect, that it is expressed

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pressed to vs in moze particular manner) before whiche is to be considered, his preparatiō thereunto contained in the wordes following.

(When hee had fasted fourtie dayes and fourtie nightes) that is when he had bene in the wilderness among the wilde beastes, and tasted no manner of foode for the space of fourtie dayes and fourtie nightes, in all which tyme, hee was not hungry, neither had any desire of corporall nourishment, for it is sayd, that hee was afterward hungry.

Howe the
Papists rea-
son for their
Lentō Fast.

The Papistes (who Apishly doe counterfete every thing in the Scriptures, especially those that do no way appertaine vnto them) would grounde vpon this place their Lentō Fast, and that (forsooth) they reason: Is not all that is writtē, set downe for our learnyng: is not every action of Christ our instruction: doth hee not byd vs learne of him: and that we must take vp our Crosse and follow him: all whiche (so long as they speake generally) is true: and (being rightly applyed) is also in particular true: but it doth not follow that therfore every action that Christ Iesus did, it is to be imitated of vs. For the Euangelistes do commend
vnto

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unto vs, three sortes of actions done by our **Three sorts**
Saviour Christ Iesus : the first are the ac- of actions
tions that were to bee done for the accom- done by
plishment of the worke of our redemption, Christ of
to wit, to be begotten without the helpe of, whiche the
man, to be borne of a Virgin, to satisfie the last onely is
wrath of God on the Crosse for the redē- to bee fol-
pion of man : to rise agayne the thyrdd day: lowed.
to ascend to the right hand of god the Fa-
ther and there to make intercession for mā
unto god. Which no man will say, that we
must follow. The second sort are his mira-
cles, whiche hee wrought in the world, as
turnyng water into wine, walking vppon
the Seas, causing the surgyng waues to
cease with his word, healing (in a moment)
the sicke, clensing the leapers, rayling the
dead: in the nūber whereof is this fasting,
all whiche were done, not that we should
strive to do the like, which neuer mā could
do sauing those to whō (in wonderfull ma-
ner) he gaue the gift of doying miracles, as
the Apostles in the primate Church, for
the further confirmyng of their doctrine a-
mong the gētiles, but partly to shew most
evidently, that he is very god and therfore
the true Messiah : and partely for the more
assu-

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(1) Iohn. 20. 31. assurance and confirmation (as the 1 E. uāgelist *Iohn* sayth) of our fayth: The third sorte of actions bee, his obedience to god his father: his humilitie in submitting him selfe (euen to the least) to do them good: his patience in all extremities: and his loue (euen) to his enemies: which we are not onely to labour to follow in some measure, but (which moze is) to propsunde vnto our selues his perfection therein, and neuer to content our selues with any scantlyng, but alwayes to strue to bee moze and moze conformed thereunto by imitatyng of him: But let vs a litle consider how aptly their actiō is proportionably vnto their paterne, Christ in that whole space eate nothyng at all, they will onely refrayne from certaine meates of their owne shoullyng out, and in all others gorge themselves in most delicate maner: Christ did it but once and neuer after, they must do it euery yeare once: Christ did it, led by the spirite, they do it of their owne head, without the direction of gods spirite, for they haue no warrant for it in the word, & the spirite goeth not without the company of the word: Christ (onely did it) & forbad no particular meates, they allow

Christes fasting & the Papistes differ in five pointes.

Christ and the Deuill.

Iow certaine meates & forbid the rest, & so
1 teache the doctrine of Devils: Lastly, Christ prescribed no set tyme of abstinence,
nor the Apostles after him, neither knew
the primatiue Church any for 400. yeares
after they prescribe a determinate tyme
(by an inuiolable law vnder y great curse)
as that of the *Meedes* and *Persians* whiche
may not be altered. But let them goe, and
let vs come to the right vse of this action,
whiche is, first in fulfillyng that which the
like (of 2 *Moyse*s deliueriug the law and
3 *Eliab* restoriug the law) did prefigure:
to shewe that it is he who is the end of the
law, and the fulfiller of the same, to the tur-
nyng away of the curse, which through the
bzeach thereof was due vnto all mankind:
Secondly, it is to shew that great and ex-
traordinarie actiōs are not to be enterpri-
sed lightly or rashly, but with great & singu-
lar preparation, which beyng not obserued
among vs. the Lord doth iustly punish our
headynes, with ill successe (as is especially
to be sene in y course of the Magistracie &
Ministry of this whole land) the Lord lay
it not to their charge whose fault it is.

(*He was afterward hungry*) that is for the
space

(1) 1. Tim. 4.
2. 3.

Augustine
Epist. 86. to
Castulanus.
why Christ
fasted four-
tie dayes &
40. nightes.

(2) Exod. 34
25.

(3) 1. Kyng.
19. 8.

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space of the 40. dayes he was not hungry. But when they were ended *he was*: which declareth playnly that it was an exceeding miracle, and therefore not of vs to be followed: we learne by this, first, that Christ Iesus though he was the eternall sonne of the euerlastyng God, yet he was also true and very man: for els could he not be subiect vnto hunger, which is the proper passion of the flesh and bloud: Agayne hee being hungry was in the wilbernesse, & had no present meanes to releiue him, to teach vs, for our cōfort, that we being in the like distresse, yet are we not to dispaire of gods prouidence, neither to condemne our selues as out of the fauour of god: for somuch as it was, the condition of the sonne of god himselfe. But (which is the speciall drift of this place) Sathan came then vnto him to tempt him in speciall maner, to shew vs the cunnynge of this Fore, that doth then assaile the sonne of God in the matter of foode) as we shall see anone) when he is hungry, for he can watch his times, when most opportunitie serueth, and when or where man is weakest and most like to bee most easely ouerthrowne. Whiche we may see
obser.

A prooffe
 that Christ
 was very
 man.

Extremitie
 no cause of
 dispayre.

Sathan can
 espye his
 fittest op-
 portunitie
 and take it.

Christ and the Deuill.

observed by the holy ghost in the Scriptures to be his wonted maner: He set not by-
pon *Eue* while the Lord was placynge her
with her husband, nor while *Adam* 1 was (1) *Gene. 3. 4*
with her, but when she was alone most de-
stitute of succour: neither did hee begyn
with *Adam* when he ment the ouerthrow
of mankynde, but with the womā the wea-
ker vessel: he laboured not with *David* (to
entice him to adultry) before he was king,
being set on worke (by the malice of his
foes) with continuall trouble, nor after he
was kyng either in his warres with his
fozaine aduersaries, or in his house being
compassed with his seruants & subiectes,
but when he was 2 walkyng (alone) on (2) *Sam. 22.*
the roofof his palace: hee sought not to
sift *Peter* while he was in the company of
Christ *Iesus* and his Disciples (whose pre-
sence and comfort might haue supported
him) but when hee was among a company
of rakehels the high 3 Priestes serupng (3) *Luke. 22.*
men by the fire side. The Scripture is full 55.
of such examples, and all is to this end, to
teach vs diligently to stand vpon our garde
and to watch our owne wayes very ware-
ly, for when we seeme in our owne eyes in
most

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most happy estate, then are we most easely deceiued, so simple we be in spiritual matters and so subtil our enemy is to take vs at the aduantage.

9

The tēpter
came not
vnto Christ
in visible
maner, but
in motion.

(Then the tempter came vnto him) the manner of the speciall temptation followeth, whiche may seeme to bee either in visible presence, (as some haue taken this place) or in sounde of voyce vnto the outwarde eares : but if we do compare his commynge with the maner of his proceeding, and consider of Christes temptatiōs according to the right end thereof, we shall playnly perceiue, that this commynge of the tempter vnto him, is onely in motion, for where it is sayd in the wordes following hereafter, that hee shewed him all the kyngdomes of the world in a moment, if his temptyng of him were in corporall maner, it were impossible. For though Christ be God (and therfore infinite) yet is hee in body finite, and was in his corporall eyes able (onely) to see so farre as another man, whiche is not the thousand part of the world, & therfore it must be in motion that he did shew them vnto him, & so consequently he came vnto him not in bodely manner, but by offering

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serpnyng vnto him such cogitations: Agayne Christ Iesus taking vpon him our estate, not onely to redeeme vs, but also to bee an example vnto vs, how can his temptations be our comforte when we are tempted, if they were of diuers kyndes. For it is euident, that the temptations of Gods children be inward by cogitations, and therefore the holy Ghost in the Epistle to the Hebrewes, sayth notably, that I hee was ^{(1) Heb. 4.15} tempted in all thynges like vnto vs, this onely excepted that his temptations were (in him without sinne) so that it serueth to our great comforte, that whensoever Satan doth any way seeke to draw vs away from the fayth and loue of our God, or comforte of our soules, be his thoughtes neuer so secret and fflye, yet it is no straunge thyng (though it be straunge to vs) for somuch as he attempted the same, or the like (euen) agaynst our head.

(If thou be) now come we to the first assault which hath in it (beyng rightly considered) two braunches, first he laboureth to bypnyng him to doubt whether hee bee the sonne of God or no: secondly to cause him vse unlawfull meanes for the satysfying of his

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his hunger: (*If thou be the sonne of God*) as if he should say, thou takest thy selfe to bee the sonne of God, & in deede such a voyce was heard in the ayre, whē thou wast baptised, which to be so, is iustly to be doubted. For the sonne of God is the heyre of all, to him must all Angels giue obedience, and all creatures doe seruice & be at his becke: how can it then bee that thou shouldest be he, and yet be in such extremitie, not onely to lacke the host of heauen to shew thy maiestie, but euen to want the necessary foode that should refresh thy body: it is vnpossible that the Lord of heauen & earth should suffer his owne sonne, whom he loueth to come to such extremitie. This is a maruei-
lous soze temptation, which not onely be-
fell to Christ the head, but euen is incident also vnto his members. If we looke into the booke of *Iob* and all those speaches that his thre friends (*Elphaz Bildad, and Sophar*) vttered concernyng the power, wise-
dome and iustice of God, we shall see that they doe tend onely to this, that *Iob* beyng in such extremitie could not bee in the fa-
uour of God so highly as he professed, nei-
ther could it be, if his so glorious professiō
(in

Christ and the Deuill.

(in the tyme of his peace) had bene sincere & single, that euer hee should fall into such miserie. This motion commeth too often, & sticketh to neare(not the ribbes) but the hart of the dearest childe of God. For if we consider the present estate of our soules, how weake and faynt our fayth is, yea and how it is(to our owne feeling) often tymes utterly gone, our sinnes which we professe to be buried in obliuion with the Lord, and utterly to be rased out in the bloudshedding of Christ Iesus, doe yet notwithstanding (often) so assaile vs, lye so heauie vpon vs, and are so bitter vnto vs, as if the very paynes of hell had already sealed and taken possession of vs. In which case, (the holiest doe best know, how often) the motion of doubting cometh into our myndes, saying vnto vs, if God the father loued me, I should see his countenance: if Christ Iesus were my head, I should tast of his graces: if my sinnes were forgiven me, they would not so presse and oppresse me: how can it be that the seuerer countenance of God should be turned to them, whom hee loueth. Agayne for the estate of our bodies: notwithstanding that the righteous are

Sathan would persuade the godly to be out of the fauour of God, because they are in trouble of mynde.

2 Of body.

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- (1) Math. 5. the 1 heyyes of heauen and earth, for that they be 2 fellow heyyes with Christ Ie-
- (2) Rom. 8. sus their head, yet how many are their mi-
17. series here, in 3 pouertie, in sickenelle, in
- (3) 2. Cor. 11. trauaile in turmoyle, in slander and re-
25. proch, in troubles for the profession of the
10. 29. truth: in troubles about the matters of this life: in troubles with their wiues, and wiues with their husbandes: with their childezen and seruants, hated of them that know them, and the that neuer saw them, yea euen of their dearest & nearest frendes after the flesh. Then commeth in this motion, can I perswade my selfe to bee in the fauour of G D D, beyng beset with such a world of trouble, and compassed about with so great a sea of molestations: agaynst all these and such like, our Sauour Christes example doth minister vnto vs most singular comforte: for concerning the grief of soule, for sinne, was euer any man more or so much loaden as he was when (hauing not his owne but our sinnes layd vpon him) he suffered the very tormentes of hell, in such wise that he burd out into these speeches of most bitter agony, 4 my God my God why hast thou forsaken me: agayne for the
trou-

The exaple
of Christ is
comforte to
the afflicted
whether in
soule or in
body.

(4) Math. 27
46.

Christ and the Deuill.

troubles of the body, doth any thyng befall
vnto thee that hee felt not 4: thou lackest
foode, he was 1 hungry & had nothyng, to (1) Math. 4.
eate: y^e hast no possessiō, neither any world- 2.
ly stay to take to, hee had 2 not where to (2) Luke. 11.
hyde his head: thy frīdes become thy foes, 58.
his owne 3 seruaunt and scholer betrayed (3) Psal. 55.
him, thy owne kinsfolkes like not of thee, 13.
and hee had such good entertainment of
his, that he sayth 4 that a Prophet is not (4) Math. 13
without honour, saie in his owne countrey 57.
& among his owne kindred: the world ha-
teth thee without a cause, so it did 5 him, (5) Psal. 35-7
beyng without sinne: they reward thee e-
uill for good, he 6 went ouer Ierusalem, (6) Luke. 19.
and would haue gathered them as the hen 41. 23. 21.
gathereth her chickens, and they cryed 7 (7) Actes. 2.
Crucifie him, Crucifie him: Thou wishesth 36.
& workest their wealth & they abuse thee,
he wrought their saluation, and they nay-
led him to the Crosse, so that his example
in all our extremities is our stay and com-
fort, that whatsoeuer befall vnto vs (al-
though it seente straunge vnto vs, for that
we haue not bene experienced in it, and
for that it is vnpleasaunt vnto fleshe and
bloude) not onely hee himselfe hath bro-

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ken the Iſe, and gone through the ſame to geue vs an example: but euen it hath bene the continual courſe that God hath ſet his deareſt & beſt beloued ſeruauntes to wade through from tyme to tyme.

II

The ſpeech
of Sathan
vnto the
Sonne of
God.

(*Commaunde that theſe ſtones bee made bread*) this is the ſecond bꝛaunche of this temptation, which Sathan ſubtilly inferreth vpon the other, either in particular being confeſſed, or in generall being denyed: for the particular he reaſoneth thus: If it be ſo that thou wilt not bee brought from that by no meanes, but that thou wilt needes hold it for an vndoubted truth, that thou art the very ſonne of God, then know this, that euery thyng is at thy commaundement and wilbe obedient at thy word, therefore (that thou mayeſt be provided for now in thy extremitie, and not languiſhe for want of foode) ſeyng that here is no ordinary way of prouiſion, commaunde theſe ſtones that they leaue their naturall hardneſſe, and become conuenient nourishment for thine hungry body: a conſolution in reaſon very plauſible, for God may doe what hee will! and who may finde fault with it? for there is no law, to the law giuer, but he
that

Christ and the Deuill.

that made it may dispence with it, and he that is aboue it, is exempted frō it. If you marke it well, the whole drift of Sathā is, to shew Christ what great libertie he hath, and to perswade him to vse it: whiche is a temptation that the godly are much haunted withall, for when Sathan cannot perswade them by all the extremities that are incident vnto them both in soule and body, that they are out of the fauour of God, the commeth he with a counterbuffet shewing them the largenesse of their libertie, & how many thynges are lawfull for him that is not vnder the law but vnder grace. Which is a very soze temptation and preuayleth with many in very many thynges that are evidently forbidden in the worde of God, especially, carelesenes and worldynesse which we are to be very warie of, for it is a great step towardes that fearefull estate of those that 1 turne the grace of God into wantonnesse, and those that thinke they may sinne, 2 because they are not vnder the law, but vnder grace. Whose damnation the holy Ghost pronounceth to be iust, and who were befoze ordained to condemnation. But it behoueth the true Christiā

Sathan vnder pretēce of Christian libertie perswadeth to sinne.

(1) Iude. 4.

(2) Rom. 3. 8.

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eu^r to stand vpon this terme : that though
he be freed from sinne, yet is he carefully to
strive agaynst sinne, though he be brought
into the glorious libertie of the sonnes of
God, yet is it not that hee should any way
serue sinne, but being freed from the synge
and guilt of sinne, and the curse of the law,

(1) Rom. 6.

13.

(2) Luke. 1.

74.

Sathan rep-
reth to di-
strust Gods
providence.

might 1 giue ouer his members to serue
the liuyng God 2 in all righteousness &
true holynes all the dayes of his life: Now
for the generall hee reasoneth thus : surely
thou canst not be the sennie of God, for els
would he provide for thee : & therefore thou
must euen make shift for thy selfe, by some
meanes as thou canst, for surely God for-
getteth to bee carefull for thee, in that he
offereth not present meanes of helpe. And
this is also a sore temptation, & such a one
as hath ouertaken the deare children of

(3) Gene. 12.

13.

(4) 16. 2.

(5) 19. 8.

(6) Exod. 1.

19.

God. For 3 Abraham not seeing law-
full meanes to auoyde the crueltie of the
Egyptians, did vse unlawfull, by teachyng
his wife to lye : Sara 4 in laughyng after
the promised seede gaue her mayde to her
husband: Lot 5 (to protect the straingers)
fferred his daughters to be abused of the
Sodomites, the 6 midwiues of Egypt to
saue

Christ and the Deuill.

saue the childzen, lyed to the kyng, *Rahab*
 I to saue the spyres, lyed to them of Ierticho, the Scripture is full (but the world is
 more full) of such examples: for many that
 would loath an euill entent, doth Sathan
 ouertake in this to make them to bypnyng a
 good thyng to passe by vnlawfull meanes,
 or to doe euill vnder the pretence and shew
 of goodnesse: the man that thirsteth after
 gayne, and desireth to be rich, committeth
 many a wicked fact in y^e course of his trade,
 as in facyng, lyeing, swearyng, exacting,
 inhansing, deceiuyng, and what not: and all
 vnder pretence of this, we must liue we
 must utter our wares, we must follow our
 trade, we must prouide for our familie.
 The man that is in any extremitie, in bo-
 dy, in goods or credite, will easely strine by
 all lawfull vnlawfull meanes, to wynde
 himselfe out, as for exāple, if thou be pooze,
 the deuill will tell thee thou must steale,
 for thou must liue: if thou buy an euill bar-
 gayne, and be like to haue great losse (thou
 must coulour the matter and poss it ouer
 into an other mans necke, for thou must
 not willingly be vndone) if thou wouldest
 perswade an other in a thing which he wil

(1) Iosu. 2.

How he pre-
uaileth with
them that
would be
rich.

How he pre-
uaileth with
thē that are
in extremi-
tie.

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hardly beleue, thou mayest curse & swear
(for els he will not beleue thee) but all
this while in what estate are they: even in
the same that Sathan would haue persua-
ded Christ Iesus that hee was in, namely
to bee forsaken of God, to bee left to their
owne prouision, then which there cannot
be a more haynous sinne against the Lord:
we must learne then (if we will profite by
this doctrine) not onely (in most carefull
wise) to goe about that which is good, but
also to attempt it by godly and lawfull
meanes, least while Sathan ouertake vs
not in the matter, he goe behinde vs in the
maner.

12

The aun-
swere of
Christ vnto
Sathan.

(But Iesus sayd vnto him it is written, &c.)
The aunswere of Christ Iesus vnto this
subtill cauill of Sathā is, thus much in ef-
fect: I know that the ordinarie way which
God my heauenly father hath appointed to
nourishe his childzen withall, is bread (by
which the Scripture meaneth all kinde of
but yet he is not tyed vnto y^e course foode)
alwayes, his prouidence is larger, then that
it should fayle, where ordinarie meanes are
wanting, and therfore though I see not in
the course of nature any present foode for
my

Christ and the Detuill.

my repast , yet his protection is not so strait laced that hee is not able any other wayes to prouide for me , vnlesse I do that whiche is vnlawfull to be done, especially at thy commaundement : and for the assurance of this which I speake agaynst thy cauilling lye , I haue the expresse word of God on my side to suerthrow thee : so that this beyng (in briez) the summe and substance of the aunswere of our Saviour Christ , doth minister vnto vs diuers doctrines for our instruction. First we learne with what weapons we must fight agaynst Sathan , our spirituall enemy , for Christ who is our captaine, of vs is to be followed encountering with Sathā his swozne enemy , doth lift vp agaynst him this weapon: (*it is writtē*) that is beateth him back with the word of God, whiche is therfore called 1 the sword of the spirite for that it is 2 sharper then a two edged sword , cuttingt downe all imaginations whatsoeuer are reared vp agaynst the truth : & sayth which is ingendred in the hart of man is called the 3 shield to quench all the fire darter of the wicked , beyng of force by reason of that righteousnesse of Christ Iesus (where-
with

VVe must
fight against
Sathan with
the word of
God,

(1) Ephes. 6.

17.

(2) Heb. 4.

12.

(3) Ephes. 6.

16.

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What a
horrible sin
it is, to take
the prea-
chyng of
Gods word
from men.

with it is lined) to discry and dzyue away
all the temptations of Sathan, bee they
throwne against it neuer so cūningly, those
then that doe depzyue men of this heaucnly
and onely defence for their soules, from
the handes of Sathan, whether they bee
Papistes denying the vse of the Scriptu-
res to ignoraunt people, or carnall Gospel-
lers which thinke preaching not so neede-
full, so that seruice (as they call it) be read
disinctly, and therefore vpon euery thyng
wherewith they are discontented, will seeke
to muffle or vterly displace (euen) him that
hath all the giftes (in notable measure) re-
quired by *S. Paule* out of the Lordes vy-
neparad, that he should nat dresse it. Let the
pretend what they can, and alledge what
figgeleanes it please them wherewith to
hide their shame, they are guiltie of the de-
struction of so many soules as by them
might haue bene instructed, and shalbe a-
rayned, and (without repentaūce) convicted
of highe treason agaynst Iesus Chyist, in
the day of Iudgement, and shalbe founde
guiltie of sinne so much moze haynous the
that of *Iudas*, by how much the betraying
of thousandes of soules into the handes of
Sathan,

Christ and the Deuill.

Sathan, to eternall death, is greater then the deliuering of the body of one innocent man, to the temporall death of the body. Besides these (for so much as the bloud of the sheepe though it shalbe 1 required at y^e (1) Ezck. 33. hand of the shepheard, yet the sheepe shall 8. dye in his own sinnes) they also that either for couetousnesse will not helpe forwarde: or for wozlolinesse will not attende vnto: or for negligence frequent not, or by blindnesse esteeme not, the continuall and ordinarie preaching of the gospel (though they thinke it a thyng not so needefull and therefore come not vnto it, vntill they haue nothing els to do) for so much as (els) they lye open for Sathan to wounde the at his pleasure, they shall also be conuicted in the day of reckoning, for guilty, of wilfull murdering their owne soules. If for if we say, (and that truely) that he who will venture with charge of money alone, to trauaile ouer places suspected for robberie, without his weapōs, is woorthy to be robbed, for that he runneth into the handes of his enemy: much rather shall he bee so esteemed of almightie God a caster of himselfe willingly into the handes of the deuill, that traui-
lyng

The despisers of the preaching of the Gospel bee wilfull murderers.

A comparison.

The Combate betwixt

lyng by y^e theeuish places of this worlde (I meane the roaring of Sathan) regardeth not to haue this sword of Gods word girt to his side, nor to be fenced with the sheilde of fayth, but goyng on in the course of flesh & bloud, runneth willingly where Sathan will haue him, and seeth it not, for that he
(1) Math. 22 is blind & not knowyng the Scriptures
29. for his direction defence and comfort. If the truth of this were surely settled into our soules that we were perswaded it were so, we should haue a more lust and longing, for the knowledge of Gods word, then yet euer we had, & (euen) spare some tyme from our necessarie affaires of this worlde, (much more from our vanities and fleshly pleasures) for the publicke hearing and priuate reading of that word by whiche we shalbe
(2) Iohn. 14. 2 iudged in the end. Agayne, Christ Ie-
48. sus beyng God, hauing the whole worlde at his cōmaundement, might haue beate him backe by the power of his might, and neuer haue spoken worde to him: But we are to note that as he came into the worlde, to be our redeemer, so did hee likewise, to set vs an example cōtinually in such cases as befell vnto him, to be followed. For whiche
cause

Christ and the Deuill.

cause hee taketh not himselfe to his power
 as he is God: But to the word prescribed
 vnto mā, to teach vs, that if we will buckle
 with Sathan in deede, and if euer we will
 truely persuaue our selues of hope of victo-
 rie, we must learne to resist him, not as we
 in our own foolish wisdom thinke meet,
 but accoꝝdyng as our head (whereunto we
 must be conformed) Christ Iesus hath ge-
 uen vs an example in his owne person: A
 lesson very needefull to bee put in practise,
 which very fewe haue yet learned. For if
 you came to him that sinneth and (accoꝝ-
 dyng to your i duction) repprouing him, and
 persuaing him to amendement, doe with
 hym to beware of the subtiltie of Sa-
 than, and take heede that hee carie him not
 headlong into perdition: thus he (sayth he) I
 despise the deuill and all his workes, I trust
 he shal neuer haue power ouer me: I crow,
 I am not so simple, but I know, what is
 what, and in the meane while hee maketh
 no conscience of any sinne: cares not for the
 knowledge of the word of God: but rather
 mocketh and molesteth them that do & all
 this while hee persuaedeth himselfe that the
 deuill can neuer come neare him: when
 (poore

Sathā is not
 resisted as
 we thynke
 good, but as
 Christ hath
 giuen vs an
 example.

(1) Leuit. 19.
 17.
 Ephe. 5. 11.
 Heb. 10. 24.

How the
 wicked
 thinke of
 the enemy
 of their
 soules.

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How Sathā (pooze soule) he is euen running headlong
deceiueth the wicked. to destruction and seeth it not. But Sathā

will geue the leaue (nay he wil teach thee)
to desie him: to spit at the namyng of him:
and to rayle agaynst him: & make thee be-
leeue it is sufficient, and yet will haue thee
take the way that goeth directly vnto hell:
if we (then) will learne to be wise, we must
haue Gods word in our hartes to light vs:
in our monthes to speake for vs: and in our
conuersation, to rule vs and then we shalbe
sure to stand fast. The place of Scripture
which Chyist here vseth, is wrytten in the
(1) Deut. 8. 3. eight Chapter of the booke of 1 Deutero-
nomic: where the holy Ghost (by the mouth
of *Moyse*) exhorting the people of *Israell*
to obediēce vnto Gods commaundements,
sheweth how the Lord did in most wonder-
full maner, clype, and prouide for them in
the wilderness, not geuyng them an ordi-
narie meanes to get their meate withall,
but in miraculous wise fed them with
Manna from heauen: to shew that it is not
bread onely that man liueth by: but by eue-
ry word of God: that is euery decree and
determination, that God in his wisdom
seeth meete to put in execution, for so much

Christ and the Deuill.

as hee can both make 1. aboundaunce, of meates to bee vnprofitable for the preferuations of mans life: and also preserve mā in all extremittes, when foode is wantyng & not to be had. Which doth teach vs first, y^e God is not tyed to outwarde meanes. But at his good pleasure both can & will feede man, as well with bread, as without it, and prouide for man when all helpe of the creature fayleth: which is a sure staffe to leane vnto, in the tyme of extremitie & distresse. Agayne that we take heede, that to the auoydyng of any inconuenience, we neuer vse any vnlawfull wayes, or commit any sinne agaynst God, for our own benefite, or ease: both which we see most notably practised by those 2. thre faythfull seruants of God, condemned by Nabuchadnezar to bee burned in the fire forname, saying **D** Nabuchadnezar, we are not carefull to answer thee in this matter, behold our God whom we serue, is able to deliuer vs from the hote fire forname, and hee will deliuer vs out of thy hand **D** kyng: but if not: be it knowne vnto thee (**D** kyng) that we will not serue thy Gods, nor worship the golde Image thou hast set vp: where we see (for our

(1) Luke. 12.
15

God is not
tyed to
meanes, but
can worke
his will with
out them as
well as with
them.
VVe may
neuer vse
vnlawfull
meanes.

(2) Dan. 3.
16 17, 18.

An example
neuer to bee
forgotten.

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our example) 1. how they confesse the power of God. 2. beleue to haue the benefite of it in their distresse, 3. determine to suffer any extremitie rather then to sinne against God. That such fayth, such zeale, such feare, and obedience were in vs: then should Gods power shine among vs more wonderfully in preseruyng his & shewing himselfe their God, the it doth. We learne further by this place, that as God is not tyed to meanes, but can helpe without it when he list, & will when it is meete for his glory and the comfort of his: so also hee is not tyed vnto meanes to geue it a blessing, for we see many that haue outward helpes at will, and yet the blessing of God, not being vpon them, they are vnprofitable vnto them. Which doctrine (for our instruction) hath a double vse: first in particular concerning foode (whiche is especially here mentioned) that for so much as God hath geuen man leaue to vse all his creatures, and to feede of them (yet with prayer, I & thankesgeuyng) that we neuer presume to lay handes vpon the same to apply them to our bodies in the nourishment thereof, but first we call vpon the name of God, that his blessing

VWithout
Gods blessing
no
meane, can
do vs good.

(1) Tim. 4. 5
VWith what
affection we
must receiue
our ordinat-
ie foode.

Christ and the Deuill.

bleſſing may bee vppon the ſame, that hee
would ſanctifie them vnto vs, and vs vnto
him ſelfe in ſuch maner, that they may bee
of force (by his power geuen vnto them) to
nouriſh our bodies: knowyng that howſoe-
uer the vſe of them be comuon, and there-
fore ſeeme vnto carnall men to haue pow-
er in them ſelues to giue nourishment: yet
we know by fayth grounded on Gods own
word, that he that made bread, not onely ca-
but alſo hath threatned that hee will, for
the diſobediēce of man, I breake the ſtaffe (1) Leuit. 26.
of bread, that is take away his bleſſing frō
it, that it beyng eaten ſhall not feede nor
nouriſh vs. Which leſſon I would to God
that the prophane and Godleſſe people of
the world could once learne: who groue-
ling vpon the grounde like hogges, and ne-
uer liſting by their myndes to God the au-
thour of all thoſe bleſſinges that they plen-
tifully inioye, do fall to their foode like the
hoſe to his prouender, and beyng ſatiſfied,
depart away like the beaſt of the field with-
out vnderſtādyng: and as for him, by whole
meates they are ſatiſfied, hee neuer comes
into their remembraunce, vnleſſe it bee by
tearyng him in peeces to blaſpheme his

(1) Leuit. 26.

Ezek. 4. 16. &

16.

Hag. 1. 6

How the
wicked
come to &
goe from
their meate

The Combate betwixt

most holy name. But if they did know, that
 euen while they sit eatyng and drinckyng,
 the hād of God 1 writteth vpon the wall,
 determinyng their destruction, if they
 knew how GOD made the 2 quayles (a
 daintie fode) to come out at the nostrills
 of the *Israelites* in most leathsome sozte: or
 if they considered that GOD might iustly
 choke them with euery mozell that en-
 treth into their mouthes, they would bee
 more carefull to learne the lesson taught
 by the holy Ghost; that 3 whatsoeuer we
 doe, whether we eate or drinke or what els
 soeuer, that all must be done to the glory &
 prayse of God, who is to be blessed for euer
 and euer. It is also a lesson to vs in gene-
 rall, concernyng all the rest of Gods crea-
 tures: that for as much as a man may bee
 great, and cursed of God, as was *Pharaoh*:
 rich and goe to hell with *Dines*: that wee
 doe not build our selues strong vpon them;
 t'ynkyng if we haue them, who may con-
 troll vs: and so doe what we list (as we see
 it is the maner of men that know not god)
 but contrarywise, sayyng with our selues,
 if god meane to send a famine vpon me, all
 the coyne in my garner shall not saue me:
 if

(1) Dan. 5. 4

(2) Num. 11
30.

(3) 1. Cor. 10
31.

The right
 use of world
 ly blessings.

Christ and the Deuill.

if plague and pestilence, my walled houses cannot preserve me from it: if fire & sword, my riches will not helpe me: and therefore that we pray continually vnto god, that he will so blesse his owne riches bestowed vpon vs, & so guide vs in the vse of the same, that he by vs and them, may bee glorified, and not they turned as faggots to increase the fire of his wrathfull indignation against vs.



¶ The thyrd Sermon.

Verse. 5. 6. 7.

5. *Then the Deuill tooke him vp into the holy Citie, and set him on a pinnacle of the Temple.*
6. *And sayd vnto him, If thou be the sonne of God, cast thy selfe downe: for it is written, that hee will giue his Angels charge ouer thee, and with their handes they shall lift thee vp; least at any tyme thou shouldest dash thy foote against a stone.*
7. *Iesus said vnto him, It is written againe Thou shalt not tempt the Lord thy God.*

The Combate betwixt

42



Hen the Deuill tooke him vp)
 we haue sene the subtiltie of
 Sathan, agaynst the sonne of
 God in the first temptation,
 and how hee in most notable manner hath
 driue him backe, and put him to the foyle:
 a mā would thinke that now Sathā should
 see, that he is the sonne of God, and so ne-
 uer attempt any moze to assaile him, for
 feare of an other repulse, but he playes the
 part of an inuincible fighter, that hauyng
 offered a blow to the head, & seyng it war-
 ded, doth offer agayne, not at that place,
 but at an other: hoppyng if he cannot speede,
 at one place, that yet he may hit in an other:
 for Sathan offereth not agayne, with the
 same temptation, but tryeth an other way
 cleane contrary vnto the other, as we shall
 see hereafter. The first thing that offereth
 it selfe to our consideration is the tyme
 when this second temptation was, namely
 forthwith vpo the end of the other. Where-
 in may seeme to arise a doubt: for seyng
 that *Luke* telleth vs that this was the last,
 & *Mathew* (here) that it was presently
 on the first, they may seeme to be contra-
 ry one to the other. But we are to note
 (for

Sathan wil
 not cease
 when hee
 hath the re-
 pulse.

Christ and the Deuill.

(for the solution of the doubt) that it is not the purpose of the Euangelistes to be precise in the obseruyng of y^e tymes, but carefully to set downe y^e thing, and therfore did euery one of them (as we see if we cōferre thē together) set downe the things as they came conueniently to hand. Now for so much as this second tēptation is in a matter cleane contrary vnto the former, & we know (by the worde of God and our owne experience) that it is the course of Sathan, so to assaile: it may appeare that *Mathew* hath rather set them downe accorpyng to the tyme wherein they were done, then *Luke*. The thyng then that we are first to insiste vppon in this place, is, the tyme of this temptation (that is) when the first triall was ended, then began the second to be taken in hand. Whereby we are first to learne this lesson, that when one trowme or trouble is past, and the grief of one affliction ended, we must not then looke to rest vnmolested: which is woorthy to be noted, for we see that fleshe and bloud naturally, perswadeth it selfe, that (one brylle beyng once ouercome) we shalbe in quietnesse and securitie afterwarde: but we may not bee

VVe may
not after
one victorie
agaynst Sa-
than looke
for continua
all quiet-
nes.

The Combate betwixt

(1) Iob. 7. 1.

(2) 5. 7.

(3) 4. 19.

It is needful
for vs in the
end of one
trouble, to
looke for a
nother.

lulled in the cradle of securitie in such manner, but learne, that for so much as our life
I is a continuall warrefare: and man is 2
hozne to trauaile as the birde to flye: and
Sathā is a swozne enemy to our peace and
well fare; that we assure our selues so long
as we carie in this booy 3 of clay, we shal-
be sure that the end of one trouble must be
the begynning of an other, and surely the
due consideration of this byingeth greate
ease vnto him that weyeth it a right. For
what is the causz that wee see so many in
triall and tribulation, either impatient, or
counting it vntollerable, vterly to relent
but onely this, that they haue promised vn-
to them selues peace and safetie, dreame
of an heauen vpo earth, and hoping to liue
as they would wish: who beyng disappoint-
ed of their purpose, and falling into such
a sodden sorrow (which they neuer thought
vppon) doe most lamentably increase vnto
themselves their owne woe. If then we
will profite aright by this doctrine, wee
must rather looke for the worse, then the
best, and thē shall no estate too much moue
vs, but in euery condition (whether of pro-
speritie or aduersitie) we shall set our hand

Christ and the Deuill.

1 to the plough, not looking backe, and so (1) Luk 2. 62
 shalbe founde meete for the kyngdome of
 God. Agayne it ministrerh vnto vs a doc-
 trine of exceeding comfort, for though trou-
 bles come, one in the necke of an other, yet
 is not our whole life one onely trouble,
 without intermission. Wherein appeareth
 the exceeding loue of our good and graci-
 ous God, who knowing our weakenesse, &
 pityng our estate, hath in his vspeakable
 wisdom, so tempered the afflictions of
 his seruantes, that yet in the midst of the
 same, he geueth exceeding comfort. For he
 knoweth well inough, that if our warrefar
 should be one, & euer in like maner, with-
 out intermission, or alteration, we should
 faine long before we come to the goale.
 Therefore it hath pleased his gracious Ga-
 iestie, to make them many and diuers, and
 to make them short, that we might haue ex-
 perience of his presence, in our deliuerance
 and so be hartened on to encounter agayne
 with the more valour, knowing that the
 enemy being heretofore beaten backe, will
 agayn be more easilie ouerthrowne, whē he
 seeth h victor set vpon him a freshe: And
 also haue dayly prooffe of the present hand

Gods great
 loue appea-
 reth in the
 maner of
 our afflic-
 tions.

Why our
 troubles be
 many and
 short, and
 not ouer
 large in con-
 tinuance.

The Combate betwixt

of God to assiste vs agaynst that huge and
harmefull aduersarie,

14

(*He tooke him vp. &c.*) Now it remaineth
that we consider the place where this was
done, to wit the holy Citie (meaning Ierusalem) so called (not in respect that it was
a place of it selfe moze holy then other places (nay) it was the a place of greatest corruption) but for that it had the sacrifices, &
publicke seruice of God in it, and for that
there was wont to be great holynesse, where
the *Israelites* truely feared God. We must
not take this place as though hee caried
him thether in deede, but (as I said befoze)
in motion, labouring to suggeste such persuasions
into his mynde: now in that the holy
ghost meaning Ierusalem, calleth it the
holy Citie, he doth (no doubt) geue vs there
by to vnderstand, what was the subtiltie of
Sathan herein, to weete, to assayle him in
this temptation, in such a place, as might
seeme to bee most voyde of Sathans presence:
thereby labouring the moze cunningly to deceiue:
Wherein we may learne a lesson most needefull
to be obserued, to wit that Sathan (such is his
subtiltie) when he goeth about to seduce any
(that maketh a
consci-

Christ and the Deuill.

conscience of sinne, & knoweth in any measure how **G D** is to be serued and hath a care to put the same in practise) hee will not attempt his purpose, in the name of sin, but sleely vnder y^e coulour of a good thing: for we see here that he bringeth Christ Iesus vnto Ierusalem, where he might seeme to be most voyde of any molestatiō, & there goeth about to molest him, for (in deede) he wilbe sure to be in those 1 places, and prying into those exercises, that of themselves be most excellent. As for example, if he can not persuade with thee, to leaue of, or neuer enterpryse the hearing of the word of God (because thou knowest it must bee heard) if hee can neither make thy profite keepe thee at home, nor thy pleasures cause thee to be imployed els where: yet will he seeke to deceaue thee when thou comnest there: for either hee will labour to put into thy mynde, the consideration of such a busines that thou hast at home, or such a thyng that thou hast left vndone: or to make thee heauie and fall on sleepe: or els if hee can not preuayle that way, hee will put other motions into thy minde (which of themselves are very good and godly) to this ende
that

Sathan tempteth not the godly vnder the name of sinne but of godlynnes.

(1) Iob. 1. 6.
Math. 13. 19.

VVhat course he (commōly) taketh in the matter of hearing the worde.

Note this well.

The Combate betwixt

that he may steale thy hart from attending vnto the doctrine in hand. And this is a maruellous subtiltie: for who would thinke that it were Sathan that putteth good cogitations into a mans mynde. But it is most certaine, that if he can preuayle no other way, yet will hee haue thee inployed in an other matter, lesse needefull for thee at that instant, to the end that he may make thee sinne agaynst GOD, in not listning vnto him when he speaketh vnto thee: and that he may deprive thee of the benefite of that doctrine then deliuered. I speake not all this while of those, whose myndes hee doth carie away, by the wandring of the eye, by beholding this man and that man: yea & often the disquietnesse of some, where at thou art greatly greued, doth hee also vse as a meane to drawe thy hart from the thyng in hand. The same course he taketh (euen) in the holy action of prayer, howe hard a thyng is it, for a man to pray zealously, feelingly, and attentiuely: either he will make thee heauy, and therfore he will say thou art vnfit to prayer, & so let it passe for that tyme: or thou seekest not the remozse of conscience for sinne, which here-
tofoze

What hee
doth to de-
fraude thee
of the bene-
fit of prayer.

Christ and the Deuill.

tofoze thou haft oz which thou ſhouldeſt , & therefore he will bid thee take heede thou prayeſt not leaſt y^e offend god in thy prayer. Or if by neither of theſe meanes hee can diſſuade thee from that holy exerciſe , yet will he come ſtealing on thee to take away thy hart from that which thou ſpeakeſt , & ſo make it vnproſitable vnto thee . So that the true child of God doth know (foz to the reſt theſe thinges are parables) how difficulte and hard a thing it is to offer vnto the Lord this ſacrifice, in ſuch maner , that it may be a ſweete ſinelling ſauour in his noſtrels. And when I conſider the horrible eſtate, whereunto (euen in the eyes of mā) Sathan hath brought the world, it maketh me quayle foz feare, and maruaile how the Lord in his iuſtice can abide ſuch prophaning of his name , and abuſing of his moſt holy word, as is euery where to be founde. For though we be gone from the Papyſtes in this pointe, that we uſe not an vnknowne tongue (yet in the moſt places) we differre from them in nothing els. For we reſt vpon the worke wrought as they did , we tolle it from poſte . to piller as they did in one word , if a number of prayers be ſayd, and

The great
abuse of
prayer in
these daies.

The Combate betwixt.

and a taske done, it is thought good prayer. In y^e meane while the hart of him y^e prayeth is alienated, his eyes wander hether & thether: & (if neuer so little occasion to be offered) his tongue shal also be employed to speake to him y^e is next him, these be they that offer the sacrifice of fooles. but the Lord wilbe surely reuenged of these and such like dealinges: and of them also by whose occasion so great abhominations be committed. Let vs therfore (whiche is the drift of my speach) carefully take heede (seeing Sathan is so subtil, that he wil labour to make the best exercises vnprofitable vnto vs, and cause vs (vnlesse we take good heede) to sinne greuously in them agaynst the Lord) that we continually praye vnto the Lord our god, that it would please him to direct vs, by his holy spirite, that our aduersarie deceiue vs not in the same. Let vs learne neuer to enterpryse any such action rashly, or suddenly (as commonly men doe) but reuerentlie, & diligently consider with our selues aforehand, what we goe about, and craue the Lordes assistaunce therein. It is not onely said that Christ was caried into Ierusalem, but also that he was placed

(6) Eccles. 4.
27.

VWith what
mnde we
must come
to pray.

Christ and the Deuill.

ced on the pinnacle of the temple, in a most highe and eminent place aboue the rest of the whole Citie, where Sathan thought moze commodiouse to assaile him, and to be moze free vpon him: Teaching vnto vs this doctrine, that he is most bitter against those that are in highest estate, and condition, and laboureth aboue all to seduce the: because he knoweth that, as the Cedar tree is not cut downe, but in the fall thereof, all the shrubes, and inferiour trees are crushed with it so farre as it reacheth: euen so the fall of the greatest, carieth many inferiours to fall with him: which *Salomon* well obserued, whē he sayd of a 1 Prince that hark-
neth vnto lyes, all his seruantes are wicked, and our Sauour Christ that sayd, if 2 the shepheard be smitten, all his sheepe are disperſed. And therefore we see that 31.
great men are brought often tymes into a most monstrous course of life, because the enemy hath laboured by the to seduce many. We see mozeouer that the Ministers of the word of God, because they bee standard bearers in the host of Christ, are either, ouerthrowne by Sathan into worldlinesse and vayne glozy (whiche experience teacheth

V Why Sath^s laboureth most to ouerthrowe them of highest estate..

(1) Pro. 29. 12.

(2) Math. 26. 31.

The Combate betwixt

teacheth vs to be true) or so mightely hacked at, by time seruers, and enemies to the truth, with tossing vp and downe, flauers, vile reproches, & such like, that they seeme euen to be the butte, for all mens venomed arrowes to bee shot at, and (as the Apostle sayth) 1 the of scouringes of the worlde, & a galling stocke to men and angels, and all because of this that the candle 2 whiche they carie in their hand, is so deadly hated of the enemy, that he will neuer cease, vntill it be extinguished or greatly darkened.

(1) 2 Cor. 4.
10.

(2) Iohn. 3.
19, 20.

A lesson for
paicstrates
& ministers.

If behoueth therefore all those, whom the Lord hath set a loft in the church to be teachers, or the common weale to bee rulers, to watch their own wayes in most carefull manner: knowing, that if they do not greatly aduance the glozy of God (by the discharging of their duetie in an vpright conscience) their lifting vp to heauen (in regard of their excellent calling, in this worke) shalbe a meanes to throwe them the lower downe, into hell, & so to increase their condemnation, for that they haue abused gods great graces (geuen them to aduance his glozy) and turned them into meanes of disgracing the same.

(And

Christ and the Deuill.

(And sayd vnto him if thou be the sonne
of God, cast thy selfe downe headlong) as if hee
should haue sayd, if thou bee certaine that
thou art the very sonne of **G D D**, of such
Matestie and power: it is meete and con-
uenient, that thou liue not here so ob-
scurely, in a corner, but that thou make it
knowne vnto the world, by some notable
and singular miracle, that they may haue
occasion, to geue thee that honour, which is
due to such a person: for which there is no
more fit way, then now that thou art here
aloft, vpon the toppe of the temple (whiche
is in this Citie where thy fathers name is
called vpon, and he dayly serued) to throw
thy selfe downe, from hence headlong vnto
the ground: which when the men of Ieru-
salem doe behold, they can not chuse but cō-
fesse thee to be the onely, and very sonne of
the euerlasting God, and receiue thee with
a common applause, to be their Saviour &
redeemer, and so aduance thee among the
vnto great honour. This is in effect the
summe of this temptation. Whereby we
see an example of the wonderfull subtil-
tie of Sathan, wherein we may note di-
uers doctrines for our instruction. First
how

15

The speech
of Sathan
vnto Christ.

The Combate betwixt

how that the enemy (repeatyng agayne the former part of the first temptation, wherein he hauing the foyle, doth yet vse it as an occasion to set vpon the sonne of **GOD** a fresh) doth playnely declare himselfe to be of great skil and of an inuincible mynde, agaynst him, whom hee laboureth to overthrow, for if hee dealt thus with him, in whom he founde no shadow of inclination, nor weakenesse, in the maner of resistance, much more will he at vs agayne, whē once he is vāquished, who (howsoever it pleaseth **GOD** to make vs 1 more then conquerous in him that hath loued vs) cā not chōse but see in vs much weakenesses: greate fainting and infirmitie, in our afflictions: and therfore we may seeme (to him) to geue iust cause of hope that at length he shal captiue vs vnto his desire. **¶** Whereof we are to marke this vse vnto our selues, that we neuer rest vpon any thing that we cā do: neither euer extenuate the power of **Sathan** in our owne imaginations (which the holy ghost hath described to be so 2 great) but in continuall view of his strength and subtiltie, and contrariwise, our owne infirmitie and blindnesse, alwayes to relpe vppon
Iesus

(1) Rom. 8
37.

(2) Ephes. 6
32.

Christ and the Deuill.

Iesus Christ our head, shrouding our selues vnder the wings of his protection: setting him euer in the forefront of the battail: and then shall we bee sure, to get the victorie. Agayne we may see in the maner of this temptation an other of Sathans iuglinges most needefull to bee obserued: to wit, how he assayleth not Christ Iesus wth the same agayne, or any like to it, but with a newe temptation cleane contrary to the former, saying that thou mayest be sure enough from doubting, cast thy selfe downe, that thou mayest see that y^e art the sonne of God to the end (as no doubt he imagined) that Christ might no way suspect it to bee the motion of euill, being so contrary vnto the other: but rather a confident ioye vpon the victory: wherewith (although hee could not deceaue the sonne of God, yet) he preuaileth marueilously with it, in the world: for (if we shall view the thing in his particulars) we see, y^e saying Sathā can not preuaile in the world, to keepe it still drowned in blinde ignorance, and superstitious deuotion: but that the same is described openly vnto men, to be detestable and leadyng to finall destruction: now doth he

A lesson how to vse our selues in fighting against Sathā

Sathan after a repulse vseth (often a contrarye temptation to the former.

¶ labour

The Combate betwixt

labour to bring men vnto Atheisme, and to be iust of no Religion at all. Wherewith how greatly he preuaileth (to the great dishonour of God, & grief of all the godly) it is most manifest: for to put on the name of Religion is present with euery man, and to put of the title of Poperie (because the law doth so) but to come to the point (which in deede is the marke of a true Christian)

(1) Psal. 1. 1. so to 1 refuse the counsell of the vngodly: so to shunne the waye of sinners: and so to abhorre the seate of the scoornefull: as with all (for so the originall text is to be expounded in that place) to meditate in the law of

(2) Psal. 119. God day and night, to make it 2 a laterne to our feete, and a light vnto our pathes: to lay downe all our wisdom, and our owne wayes, at the feete of Iesus Christ: and to be contented, both in Iudgement, & in practise of life, to let the lyne of the worde direct vs: how few such are there founde, and how thinne be they sowne, throughout this whole lād: and all because of this, that Satan would perswade vs, that the further we be from zeale: from godly life: frō feare of offending God and his Church: the further we be from Poperie, and therefore the safer,

The subtil-
tie of Sathā,
in the mat-
ter of refor-
mation.

Christ and the Deuill.

safer, as in this one example shall appeare: when we doe, by the word of **GOD** iustly cōdemne, the tyranny and butchery of that Antechrist in captiuing the consciences of men, vnder his slauiish subiection, and then doe heare that the word of **GOD** hath prescribed an order in his Church to bziidle the vnrulinesse, & amend the abuses that rest in euery one, who is called a brother: if once we desire to haue the same executed, that offences may be taken away (oh say they) & were euen to become slaues vnto Poperie agayne: and therfore that they neuer come neare that, they wilbe sure to geue them selues to all libertie and loosenesse: in the meane while, they forget that Sathan laboured to practise so with our Saviour Christ Iesus, to bziue him too farre into & contrary extremitie. If he can not preuaile with man to make him couetously minded; to be alwayes plodding vpon worldly cares; that all good things may be choked in him (whereunto almost) euery man yeldeth: the will be at him with the contrary, to bziue him to carelesnesse, in respect of those thinges which he is bounde to looke vnto. In a word it is Sathans continuall prac-

The Combate betwixt

rife, neuer to let man rest in that golden meane which Gods word prescribeth, but euer to intise him to the one extremitie, or the other: and therfore we haue great need to pray vnto the Lord, to make vs wise hardened, that we may see the course commaunded, and continually proceede in it. Moreover, in y^e Sathan, would haue him throw himselfe downe headlong, which is (as you haue heard) contrary vnto the other: it is to the ende that hee may make him baynelie presumptuous, vpon his owne power, which is a temptation greatly infecting the world, for notwithstanding that we be in our selues most foolish, ignorant, and simple, yet Sathan will steale all the sight of that out of mans mynde, and persuaade him of himselfe very highly. Whereupon it commeth that we see the whole worlde so caried away in pride and presumption, that euery man swelleth in his own conceite, seeking to disgrace all other men in respect of himselfe, and liketh of nothing bee it neuer so good, holy, or wisely done or sayd, but that which is forged in his owne imagination: but wee must learne the lesson of the holy Ghost set downe by the Apostle Paule, in
1 geuing

Christ and the Deuill.

1 geuing honoz to preferre one & an other, (1) Rom. 12. 10.
and not our selues, in our owne blind per-
suasion: Sathan laboureth not onely in
this, to make Christ Iesus thinke too wel
of himselfe, but also vppon the same to vse
vnlawfull meanes, to make it knowne vn-
to others, which is a brauich (if you marke
it wel) secret poyson, wherewith he great-
ly venometh mankynde. For when once he
can bring man to thinke better of himselfe
then others doe, or (in deede) is cause why
he or they should: then will he ticle him wth
vayne glory, y^e is with an inordinate desire
of blazing his power & dignitie vnto men:
whereunto when he can finde no fit instru-
mentes, for the execution of the same, in
such measure as hee would: rather then it
shalbe vnatchiued (such is his thirst after
prayse, & popular fame) he wilbe his owne
spokesman, and pleade his owne cause, as
we may see in the wordes & deedes of men:
wordes, when men are not ashamed to com-
mende of, and prayse themselves, shewyng
in boasting maner what they can doe, and
what great things they haue done (and of-
ten, all starke lyes) thinkyng the matter
neuer sufficiently knowne vntill themsel-

The nature
of vayne
glory.

The Combate betwixt

The cause of gorgeous
and disguised
apparell.

ues lay it open, in deede when me and wo-
me (as we see in their practise will adorne
(or rather disguise) them selues in such
straunge and monstrous maner, as we see
continually practised amongst vs: and all
commeth from a bzaunch of that that Sa-
than would gladly suggest into the sonne
of God, to thinke it shall not otherwise bee
knowne how noble, how worshipfull, how
rich in liuynges, or great of byrth they are,
and they perswade themselves, that euery
man admireth their great estate thereby,
when (poore soules) they take the readiest
way, to be mocked and taunted of euery one
that seeth them: esteemyng them rather of
foolish, vayne, and wanton, then wise, sober,
or honest behauiour. This kinde of deceite
is yet further to be ripped by, for it is an
infection that stealeth euen vpon him that
is (otherwise) watchfull: for it is a maruei-
lous hard thyng (such is our corruption) e-
uen for the dearest childe of God, to doe
any thyng that is good, or be in any good e-
state or condition, but as Satan would
haue had Christ to haue misdeigned him
selfe because hee was the sonne of God: so
doth he exceedyngly labour, to make their
affect:

Christ and the Deuill.

affections corrupt in the same manner. In respect whereof, I pray God that we neuer let passe from our remembraunce the saying of that singular vessell of God S. *Paule*, that sayth hee had the 1 messenger of Sathan to buffet him (a pricke in his ^{(1) 1. Cor. 12} flesh) least he should be exalted aboue measure, thzough the aboundaunce of reuelations. For of all sinnes, I am perswaded that the best and godliest can most hardly auoyde this, to doe any thing that is good, & not be proude of it : but let vs pray vnto God, for his grace, that our affections may be so reformed, that we neuer ascribe any thyng to our selues, that is his : and then shall we neuer bee proude of that which is not our owne. Marke yet an other point of Sathans doinges he carieth him vnto an high place, aboue the rest of the buildyng, but it is to the end, that he may throw him down the lower, and with the greater fall : for he meaneth neuer any thyng lesse then to benefite any man, but his purpose is continually to seeke by all meanes his destruction: and yet will he set a goodly shewe vpon the matter, as though he laboured for his wellfare, to the ende he may the moze easily de-

Man hardly doth any good thyng but hee is proud of it.

The Combate betwixt

The cōtra-
rie course of
God & Sa-
than to-
wardes mā.

reave : whereby we may see , that as Sa-
than is contrary vnto God : so is his doying
moſt vnlike ꝑ Lordes. For the Lord while
he intendeth the profite of a man , doth hū-
ble him , caſt him downe , and make him
ſeeme baſe in his owne eyes , that hee may
aduaunce him , liſt him vp and adorne him
with glory , and Sathan doth here cleane
contrary to wit, exalteth highly, to the end
he may throw downe the lower , and ther-
fore we are to take heede of thoſe thynges
in this worlde, that either offer vnto vs pre-
ſent pleaſure , or feede our humoz in plea-
ſing of our ſelues. And on the other ſide, not
deſpiſe the ſnubes and checkes that the
Lord doth often lay vpon his people, for ſo
much as (howſoeuer in preſent the former
may be moze delightfull yet) the latter in
the ende (to him that hath the right vſe of
it) is farre moze profitable. Laſtly (to con-
clude this point , & ſo to proceede) the drift
of Sathan is to make him , beare him ſelfe
to bolde vppon this that hee is the ſonne of
God. A practiſe wherewith he greatly pre-
uaileth in the worlde. For where as GOD
hath in his wiſedome , ſet and appointed
the places of men to bee diuers : ſome in
great

Christ and the Deuill.

great, and some in meaner conditiōs: to the ende that by the greater his glozpe might moze eminently appeare in those whom he hath aduanced: Sathan labourerth (and mightely preuaileth to deface this glorious ordinaunce of God, and to make it vnprofitable vnto that ende whereunto it is ordained, For he telleth Princes, & great personages, that for so much as they bee in so great and excellent estate all thyngs are lawfull for them: their will may bee their direction, and who may controll them: whereby they promise vnto thēselues great freedome to sinne: for that they are not to be censured by man (the meaner man also whom it pleaseeth GOD to aduance, vnto dignitie, and great estate in the worlde, whereas he should reason thus: God hath in his great mercy dealt thus gractoulsly with me, to preferre me, before many of myne equales and betters (no doubt) it is to this end, that I should in moze notable manner aduance his glozpe, and in greater measure bee a staffe vnto those that feare the Lord, and a shield to defend them agaynst the wicked: Sathan teacheth him to reason cleane contrary: as thus. Now I am aduanced, now

The end of great callings one aboue another and how Sathan peruertereth them.

The Combate betwixt

How the
wicked a-
buse their
high calling.

now am I enriched, now am I esteemed, I
haue all thynges that I can desire, what
should now let me, why I may not geue
my selfe vnto my pleasures, to feede my
owne affections and be it right or wrong,
who shal say nay vnto it: or who dare finde
fault with it? I would to God that we had
not too manifest experience, of such reason-
inges: for where as great personages,
should bee glorious in great and rare ver-
tues, for others to imitate, it falleth out
(oftentimes) that they be patternes of most
monstrous sins, vnto those that will learne
to follow them. Sathan findeth such fruite
towards the building up of his kingdome,
by this course, that hee infecteth all sortes
of people by the same, so that not so much
as the simple countreyman (if that hee can
any way perswade himselfe, that superiour
persons haue any good likyng of him) but
will attempt whatsoeuer, shall any way
serue his owne turne: alwayes thinkyng
thus with himselfe: if I be crossed in it, I
haue a frend, a great man that will stand
by me, and suffer me, not to haue the foyle.
From this fountaine doth arise all the trou-
bles, and disorders that are euery where to
be

The cause
of all misde-
menoure in
the commo-
weale.

Christ and the Deuill.

he sene: which (if you marke well) you shall see, that it springeth from his brayne, that beareth him selfe bolde of his frendes that he can make, either in Court or in the countrey. And thus can Sathan cunningly deceaue the world. But (if it pleased God to put it in the hartes of superiours on whō all wicked men do relye) it behoueth them to haue especiall care, whō they stand with, for so much as they can not choose but be guiltie of the sinnes committed, by them, and it is now come to that passe, that a liuery coate maketh a man lawlesse where soeuer he dwelleth.

(For it is written he shall geue his Angels charge ouer thee, &c.) Now come we to the reason that Sathā vseth, to the end that he might with more probabilitie seeme to bryge no vnlawfull thing: his reason is thus much in effect. I perswade thee to nothyng, that either, may be any way offensive, vnto GOD, or dangerous vnto thy person, for that which is writtē in Gods owne word, must needes please him well, & that which he hath promised, can not be vnperformed: and thou canst not bee ignorant that hee hath commaunded his angels to take heede,

vnto

16

Sathan will
proue his
matter out
of the scrip-
tures.

The Combate betwixt

vnto those that are his , & so to protect the,
agaynst all daungers that may seeme to be
incident vnto them , that they shall not so
much, as trippe or stumble at a stone , that
lyeth in their way, a speach in apperaunce,
merueilous glorious , but in truth (beyng
rightly scanned) most wicked and impious:
for marke, his intent is (as we haue heard)
to persuaue Christ Iesus to sinne , and yet
for the pproofe of the same , hee will needes
alledge the Scripture in which maner (be-
fore we come to the text it selfe) there re-
steth a double subtiltie, first he seying him-
selfe couicted by the Scripture, beginneth
now to fight with the same weapon : both
that hee may seeme to haue as much force
on his side to persuaue with, as Christ had
in resistyng: and also, that he by taking that
weapon into his hãd, might cause the sonne
of GOD to refuse it, and vse it no more a-
gaynst him : either of which if he could ob-
taine hee would not greatly doubt of the
victorie . Which we are diligently to con-
sider, and obserue: for Sathã knowyng that
he is no way so wounded as with the word
of God, vseth many sleightes from tyme to
tyme , to depraue vs of the benefite of the
same.

Christ and the Deuill.

same . For either he will labour to take it
 utterly away from vs (as he doth mighte-
 ly, by those miscreauntes the Papistes) or
 if he can not get that, yet will he vse some
 meanes or other, to make vs as good bee
 without it as haue it, by setting before our
 eyes texte agaynst text, by shewyng vs the
 diuers senses wherein it hath bene taken:
 and all to this ende to make vs *Acade-*
micks, holding no certaintie of any parte
 of it. And therfore we haue great neede (es-
 pecially in these dayes, wherein the Scrip-
 tures are so many wayes abused & peruer-
 ted) to craue the Lordes gracious fauour,
 to open our eyes, and enlighten our vnder-
 standing, that we may see the **x** misteries (1) **Plal. 119**
 contained in his lawes: that we may with **15.**
 the knowledge of the text (in letter) vnder-
 stand also the spiritual sence and meanyng
 thereof, to the right reformation of our
 iudgements, and conuersations, according
 to the same. The secōd byaunch of the sub-
 tilitie of Sathan in alledging the text, is
 that he may the more easilie deceaue: and
 with the more coulour worke his purpose,
 and not be descried. Wherein we see that
 verified whiche the holy Ghost doth els
 where

How Sath^r
 laboureth
 to bereaue vs
 of the bene-
 fite of the
 worde.

The Combate betwixt

(1) 2. Cor. 11

24

where warne vs of, namely, that hee can
turne I him selfe into an Angell of light:
that is set such a glorious face vppon the
matter, that he would seeme to lead a man
into the highest heauen, when (in deede) his
purpose is to throw him downe to y^e lowest
hell. For would not a man thinke, that the
eternall worde of the euerliuynge God, be-
ing geuen vnto the sonnes of men, to teach
vs to know God, and worship him aright,
and to shewe vs the way to endlesse felicit-
tie, should neuer be spoken, but to that end,
and therfore the very sillables of the same
to carie in them alwayes, great maiestie &
reuerence: which in deede) is the end wher-
foze it is geuen vs) and yet behold how sa-
than (as hee vseth it) would make it serue
his turne, to teach the way to perdition.
Wherein (though the sonne of God could
quickely espy his legierdummain yet) hee
greatly ouertaketh mankind with it: espe-
cially those, that haue a generall likyng to
Religion and yet are misinstructed, in the
true sence, and meanyng of the text: we see
how Satan carrieth them from opinion to
opinion and euery thynge that seemeth to
haue any probable shewe of Scripture in
it,

The daun-
ger to pro-
fesse religi-
on and not
labour for
sound iudge-
ment by
knowledge.

Christ and the Deuill.

It, they take by and by as an vndoubted truth. Wherein as (at the first) he abuseth their simplicitie, and vnstayednesse: so (at the length) hee bringeth them to an obstinate frowardnesse, that in respect of their owne opinion, they will not sticke to condemne those whom they know in their owne consciences, to be the notable instrumentes of God to set forth his glory. And therfore it behoueth vs, to take heede that we truely learne to discerne the spirites 1 whether (1) 1. Ioh. 4.8 they be of God or no: lest we (suffering the punishment of our owne carelesnesse) be caried about with euery 2 winde of doctrine, by the deceite of men: but be so settled (2) Ephes. 4.14. vpon the rocke 3 Christ Iesus through (3) Mat. 16.18. the knowledge of the doctrine of the Prophetes and Apostles) that the gates of hell do neuer preuaile agaynst vs. Thus much for Sathans sleight in the alledging of the text. Now let vs see how he doth alledge it. (*He shall geue his Angels charge ouer thee &c.*) If you looke vpon the wordes of the texte alledged, and conferre them with the 4 Psalmes from whence he had them, you (4) Psal. 91. shall see a notable peece of cunnyng. For 11. where as it is sayd here, that G O D will geue

The Combate betwixt

geue his Angels charge ouer (those that dwell vnder the shadow of the almightie) to guide them in their wayes : hee leaueth out this last word (their wayes) whiche (in deede) is the very thyng that would haue made him ouerthrow himselte . And therefore he passeth it ouer. For the meanyng of the promise is, that God will protect them that walke in his wayes which he hath prescribed vnto them . Now there is none so ignoraunt, but knoweth, that when a man is vpon the toppe of a pinacle, his wayes to come down, is not to throw himselte headlong, but, to come downe by the wayes, that he made for that purpose. Which Sathan knowyng well inough, doth leaue it out, that his dealyngs may not be discryed: this lesson doth hee teach many a one to put in practise, as for exāple. when he would perswade a man to bee a Papist . He will tell him that none can be saued, but whom the Pope will, and to proue it he hath a text to witte whatsoeuer I thou bindest on earth shalbe bounde in heauen , and whatsoeuer thou loosest in earth , shalbe loosed in heauen, but he will neuer tell him that this is restrained to the wordes of the commission

I tea-

(1) Math. 16.

Christ and the Deuill.

1 teaching them to obserue whatsoeuer I (1) Mat. 23.
haue commaunded you, els it is your owne 20.
inuention. When hee would persuaue one
to abyde still in his sinne, he will tell him
that God hath mercy euer in store, and to
proue it he hath a text, to wit, whensoever
the wicked returneth from his sinnes, 2 (2) Ezek. 18.
they shall no more be remembred, but hee 21. 22.
will neuer gene him leaue to learne that
the mercy 3 of G O D leaueeth to repen- (3) Rom. 2.
taunce els thou heapest vp vnto thy selfe 4. 5.
wraath agaynst the day of vengeance: whe
he would haue thee to be superstitiously de-
uoute, and so not to care for the doctrine of
the word, he hath a text 4 pray continual- (4) 1. Thes.
ly, but he will not tell thee that he whiche 5. 17.
refuseth 5 to heare the law, ene his pray- (5) Pro. 28.
ers are abhominable; and (in a worde) 9.
to cause thee make no conscience of any sinne,
hee will tell thee God is mercifull, but hee
will neuer tell thee, God is iust, vntill the
latter end: then will he labour to cary thee
away, either in a sleepe securitie. or els (in
setting before thine eyes the multitude of
thy transgressions) to driue thee, to bitter
desperation. It is meete therefore that we
be wise, by the wisdom of the holy ghost
teacheth

The Combate betwixt

teacheth vs in the word, leaſt Sathan doe utterly deceaue vs, to our owne deſtruction. Behold yet an other trick of this enemy: he would cary Chriſt Ieſus into that ſafe tower of Gods providence and protection, not to the end, that he may be ſafe, in deed, but that he might make him abuſe y^e ſame to his owne overthrow. If you looke into the doynges of the world, you ſhall ſee that this leſſon is greatly learned, and of them that take themſelves to be no ſmall ones uſually practiſed. For he offreth to y^e view of thoſe that know not y^e principles of Religion, the conſideration of Gods eternall decree in the predeſtination of his elect, beſore the foundation of the world was layd, not to this ende that hee would haue them reſt on it, as an vnremouable rocke, and haue the right uſe of it, for the aduancement of Gods glory, in their carefull obedience vnto his lawes, and commaundementes: but rather, that he may make them altogether careleſſe of any thing that concerneth God, or godlines: and ſo ſatiſſie the luſtes of their owne fleſh with greedynesse in the whole courſe of their life. And therefore he teacheth them to reaſon thus, Gods decree

How Sathā
teacheth
man to ſin
vnder cou-
lor of the
ſcriptures.

Christ and the Decree.

decree is vnchaungeable, if I be elected I cannot perish whatsoeuer I do, and if I be reiected, do I neuer so well, I shall neuer be saued: and therefore to what end should I heare Sermons? pray? liue godly? or doe any good thing els? Whereas the Lord in his word teacheth a cleane contrary conclusion: the decree of God being vnchaungeable, is yet secret, and knowne by none other meanes, but onely the fruites of it: whiche is the holy ghost assuring the conscience, and holy conuersation witnessing thereunto, and therefore I must labour (for the assurance of my saluation vnto my self) to liue in al holynes & godlines: & whē (1) 2. Pet. 1. I sitke it, still to indeuour more & more obedience to the lawes of that most louing and gracious God, that had such care ouer me, as to elect me, and ordaine me to saluation, before he made me. But as Sathan deceaueth the world in this point, so doth he in many other: as the free iustificatiō onely by faith in Christ Iesus, doth hee set before the eyes of mā, to make him neglect good workes: and so in all other points of true Religion.

(Iesus sayd vnto him, it is written agayne,
2 them

The Combate betwixt

The answer
of Christ vn
to Sathan.

thou shalt not tempt the Lord thy God) this is the aunswere of our Sauour Christ, vnto the former assault, which (being in wordes very bryef) containeth, in effect thus much. Thou goest about to persuaide me to doe that which is not lawfull: & for thy purpose thou seemest to alledge y^e Scripture. But know, thou this, that the place of y^e Psalm (if it were true as thou alledgest it) should be contrary to an other text, where it is set downe, as a generall decree, of all men to bee followed for euer, that man must not tempt God by doying those thyngs that are not warranted. In which aunswere (befoze we come to consider the wordes of the law alledged by Christ) we haue diuers lessons to be learned for our instruction. First in that hee (notwithstandyng that Sathan had presumed to vse the sworde of Gods word agaynst him) speth not to any other weapon (as accomptyng that either abused by the enemy, or vnable any way to serue his turne) we learne that although the aduersaries of the truth, do abuse the Scriptures, and peruert them to their owne destruction: and though wicked m^r. will (for the defence of sinne) and in mockyng manner)

Christ and the Deuill.

ner) take y word of God in their mouthes,
 yet is this no cause either to make vs care-
 lesse in searching y foode of our soules out
 of the same: or to make it lesse of force to
 beate back, all our spiritual enemies. But
 rather to bee so much the moze diligent, to
 meditate in the same day and night, that
 we may attayne vnto the true vnderstan-
 ding of that (for our owne comfort) which
 they snatching at, doe abuse to their eter-
 nall confusion. A lesson very needefull to be
 learned: for we see that the deuill hath won-
 derfully preuailed with all mē in y worlde
 (the true professours of Iesus Chyist onely
 excepted) for if you reason with a Papist
 concerning any point of doctrine or an A-
 theist for the conuincing of any sinne, and
 for your warrant doe alledge the worde of
 God: tush (say they) euery man wil alledge
 Scripture for his defence, & so they thinke
 that they haue notably answered the mat-
 ter. But we are to learne, by the example
 of our Sauour (in this place) that as the
 dyonkarde abusing dyinke, is no cause why
 I should refuse it, to quench my thirst: and
 the glutton gozdogeing himself with meate,
 no cause why I should thinke meate there.

The wicked
 abusing the
 word of
 God, make
 it not the
 worse for
 the vse of
 the godly.

How the
 wicked shake
 of the scrip-
 tures when
 they are a-
 leaged a-
 gainst them.

A compari-
 son.

The Combate betwixt

by abused, or the blessing of God lessened in the same vnto me, for the sauising of my hungry body: no more was the abuse of Sathan in peruertering the Scriptures, any cause to driue Christ from defendyng his innocencie by the same: neither ought the godlesse practises of the wicked (in prophaning the Scriptures) be any cause, why I should not make it still my direction to teach me true doctrine: to improue in my selfe and others erroneous opinions: to informe me in the way of godlinesse: to re-
 proue sinne and wickednesse: & to comfort me in all calamities and distresses,
 Moreover (if you marke the manner of Chrisses replie) you shall see how notably he pulleth away the visarde from Sathans face, and maketh him appeare in his owne kinde to be (as he is) an abuser of the scriptures, to a wicked purpose. Which is to be noted in this word (agayne) wherein, Christ maketh a contradiction (not betwixt scripture and scripture) but betwixt the sence whereunto Sathan would apply the text, & other places of the word of GOD: as if he should say, thou shewest thy selfe to be a de-
 prauer, in that thou wouldest haue a peece
 of

(1) Tim. 3.
16.

(2) Rom. 15.
4.

Christ and the Deuill.

of Gods worde, so taken, as that it must
needes cary with it, a manifest contrarie:
tie, to other places of scripture, and there-
fore thou doest abuse the text. A notable
example, for our direction, when we deale
with any man, that would haue the worde
on his side: to examine not onely the circū-
stances of the texte (as aboue) but also to
see how that place produced by him in that
his sence, accordeth with the rest of Gods
word and the course thereof, wherewith if
we finde it to consent, it is to be receaued,
if not (by the example of the sonne of God
in this place) it is otherwise to be expoun-
ded. This doctrine (beyng rightly learned
and vsed) is many wayes profitable. For it
is first, a most excellēt way (when we rea-
son with others that being carnall, doe car-
nally alledge the word) to reueale vnto the
(if they bee not wilfully blinded) their er-
rour, and so to teach them to amend it. Be-
sides that it is an excellent rule for vs to
obserue in the reading (or by any meanes
searching) the true sence of y^e word of God:
for oftentimes we shall meete with such
places, that either by reason of the figura-
tiue speech, or the phrase of the *Hebrew*, or

How to dis-
cerne the a-
buse of the
text.

The Combate betwixt

Greeke text, which vnto our *English* tongue is often straunge) seeme to bee hard to bee vnderstoode, or diuersly to be taken, or els at the first sight is a Paradoxe, and straunge opiniō, in the course of Religion: then will, this lesson of our Sauour Christ Iesus stand vs in good stead: namely it wil teach vs to conferre it, with other places of scripture, and see how it may bee taken agreeable vnto them, & so expounded, according to the proportion of sayth: And further it will bee a notable shield vnto vs agaynst many and infinite temptatiōs of Satan, wherewith he laboureth to seduce vs. For he (almost) neuer commeth vnto the godly in his owne name, but vnder coulour, and pretence of Gods word. Now if we haue the right vse of this lesson, it will teache vs to wey his drift to examine his prooffe, and conferre it with the course of true Religion and godlines, and then shall we see, that howsoeuer the motion, that hee suggested into our mynde, seemed to haue his foundation from the Scriptures, yet was it no better then an illusion of the deuill, to entise vs to sinne. Moreover in the manner of his aunswere, hee geueth vs an other most excellent

Christ and the Deuill.

excellent ensample for our instruction, for
Sathan (in alledging the Scriptures) doth
not alwayes leaue out a peece of the sen-
tence, but sometymes he bringeth y^e whole.
Now as we are taught in the former doc-
trine, to examine the sence, wherein he doth
vse it: so (agayn) doth he teach vs, to examin
the end whereat he aymeth, which Christ
doth thus: Sathan alledging the promise
of protection, vnieth at this, to make the
sonne of God sin agaynst his father: which
Christ layeth open by ioyning y^e cōmande-
ment, with the promise and then he reaso-
neth thus: My father neuer promised pro-
tection vnto any that goe about to breake
his commaundementes: now that whiche
thou wouldest haue me to do, cānot be per-
formed without a direct breach of this law:
Thou shalt not tēpt the Lord thy God. A most
excellent pointe of Religion, for the Lord
in his promises and cōmaundementes, ay-
meth at one thing, to witte, his obedience
and the comfort of his children, for if hee
say do this, y^e conclusion is vnto a true chri-
stian, y^e therfore must obey him, or if he pro-
mise protectiō, mercy, spirituall, or tempo-
rall blessings, the conclusion is (vill) ther-
fore

The Combate betwixt

foze thou must obey him, if thou depend vpon him. So that this doctrine serueth to most notable vse, in the direction of mans whole life. It is true that God hath geuen vnto vs those lawes whiche (by reason of our naturall corruption) we are not able to fulfill, and therefore the authour of our saluation is onely, his mercy in his sonne Iesus Christ: yet are we to know, that the law of god is not thereby aduillated, but I established, for the continuall course and direction of mans whole life: and therefore if we shall at any time, reason to our selues thus: I am saued by the mercy of **GOD**, therefore why should I be so strickt & precise in my life? Let vs take heede, for in so doyng we turne 2 the grace of God into wantonnesse: and if at any time this motiō shall come into our mynde: I may doe such a thing, and I trust God will forgeue me, or, to bee thus, and thus obedient, to Gods word, and law, is a wearisome thing, God knoweth that we are fleshe & bloud, will beare with vs, let vs know, that it is the very temptation of Sathā, that seperateth the promise from the commaundemēt: and would haue vs fall into sinne, and then let
vs

(1) Rom. 3.
31.

(2) Iude. 4.

There is no
vse of the
promise of
God, being
seperated
from his
commaund-
ement.

Christ and the Deuill.

vs set this lesson before our eyes, that our
Saviour ioyned them both together, the
one to shew vs the law of God, and to geue
vs matter of true confidence in him: the o-
ther to keepe vs in order, by continuall o-
bedience vnto his lawes, to the adorning
of our profession by a godly life and cōuer-
sation. Now let vs consider, the text, that
our Saviour Christ doth alledge which is
writtē in Deut. 1. Where *Moyse* (shew-
ing the wonderful loue of god to the *Israe-*
lites) perswadeth with them to take heede,
how they walke, & what they do, least they
tempt the Lord their God vnto anger:
what it is to tempt God, we haue heard
before, to wit, to try his power or his pa-
tience: his power, when we, seeing hys
mightie protection ouer vs, set downe in
his word, doe take in hand some ventrous
thing, to see whether it be true or no: hys
patience, when we vnderstanding his se-
uere vengeance pronounced in his word to
light vpon the that goe on carelessly in ini-
quitie, doe notwithstanding, little (or no-
thing at all) regard the same: but presu-
ming vpon his mercie and forgetting hys
iustice) do giue our selues ouer to y lustes

(1) Deut. 6
16.

What it is
to tempt
God and
what not.
of

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of our owne fleshe: so that our Saviour
 Christ alleageth that place to proue, that
 if hee should throwe himselfe downe head-
 long, he should tempt God, in the first sort,
 to wit in trying whether hee would pre-
 serue him or no. The doctrine (therefore)
 that we are to learne out of this place is
 this: that we must not onely haue an eye
 to this, that euery action which we take in
 hand, and euery thing that we goe about,
 be warranted by the word of God: but also
 that the maner thereof, and the meanes for
 the performance of the same, be suche as
 God himselfe hath appointed, and not such
 as we in our owne (foolish wise dome) do
 like well of: which lesson (if it were right-
 ly learned and put in execution) would be
 the cause of abiding many a mischief in
 common weales: of healing many a breach
 in Churches, and in letting many a ship-
 wracke of conscience that is euery day to
 be seene: For if Princes and gouernours
 of kingdomes and common weales, could
 be contented, to lay downe all theyr hono-
 at the 1 freete of the sonne of God: and
 were perswaded that whatsoeuer they doe
 that pleaseeth not him, is the greatest dis-
 hono-
 rous.

How God
 is tempted
 by Princes
 and magis-
 trates.

(1) Plal. 2. 12.

Christ and the Deuill.

honor that euer can befall them in y^e world
and the keeping of his commaunde mentes
(in the ruling of they^r people) their sole
and onely true glorie. They would not so
much make their will to be they^r law. If In Church
gouernours.
those that would be counted the builders
and maister workers in the erecting of the
spirituall temple of God, could be conten-
ted not onely to propound vnto themselves
the building of the Church of God, for
their matter, that they would bring to passe
but also (in the maner of the same) be con-
tented to let the holy Ghost be they^r coun-
seller, and to renounce they^r owne deuises,
and let goe they^r worldly dignities: wee
should not onely see the glorious beautie of
the former temple (I meane the growyng
of the gospel in the p^rimate Church)
moste flourishingly to shine, for that the
Lord woulde (according to hys promise)
blesse his own ordinance, and institution:
but also that kingdome of Antechrist, that
hath so long bene wind-shaken (and yet fal-
leth not) quickly haue a most notable o-
uertthrowe. If euery private person also,
that hath taken vpon him the profession of In private
persons.
the glorious gospel of Iesus Christ, could
be

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- (1) Rom. 6. be contented (as were 1 the *Romaines*) to obey from the heart, the forme of doctrine, wherunto he is deliuered (both for the furnishing of his iudgement in knowledge, and gouerning his life in p^ractise) the name of God should not be so euill spoken of: the religion of God not so slandered: nor the common enemy haue so iust cause to reioice, and say there, there, but in euery of these conditions, men are so wedded vnto they^r owne affections; and nature beareth such sway (by the instigation of the deuill) that either in the matter of they^r calling, or (at the least in the maner) they must haue a tricke of they^r own cunning: whereby it cometh to passe (for asmuch as the Lord cannot abide to part stakes with any nor to giue his glozy vnto any other) that the iust iudgement of the eternall & mighty God is vppon they^r labours, that they see most lamentable successe in the same: and all for this, that they will presume, to prescribe vnto him, what is to be done, and to adde vnto his wisdom, whiche is euery way most pure, and perfect: but wee must learne (if we meane indeede, to profite by the doctrine of our Saviour Christ in
this
- (2) Ma. 42.8.

Christ and the Deuill:

this place) not to tempt God in such sorte,
but that he be our director, and counsellor
in euery thing that we take in hand, or els
neuer presume to attempt it.



¶ The fourth Sermon.

Vers. 8. 9. 10. 11.

8. *Agayne the Deuill tooke him vp vnto an exceeding high mountayne and shewed him all the kingdomes of the world, and the glory of them,*
9. *And sayd to him, al these will I geue thee, if thou wilt fall downe and worship me.*
10. *Then sayd Iesus vnto him, Awayde Satan: for it is written, thou shalt worshipping the Lord thy God, and him only shalt thou serue.*
11. *Then the Deuill left him: and beholde the Aungels came, and ministred vnto him.*



Nto an exceeding high mountaine) the last temptation followeth to bee considered: The firste thyng whereof is the

The Combate betwixt

the place whereunto hee brought Christ; that hee might worke his seate vpon him; whiche is a very high mountaine: not y he caried him thether, in bodely maner, but (as they were before) offered vnto him such a cogitation. Now in that Sathan (before hee offer vnto Christ the consideration of the thyng that he goeth about) doth first bying him to a place (as he thinketh) most conuenient for his purpose, we may behold in another circumstance his cunningg, and subtiltie, for as at the first hee tooke the aduantage of the tyme: so here doth hee also of the place: yea and that before hee goeth aboute to practyse the thyng. And this we haue diligently to note (that we may make good vse vnto our selues of it) for if Sathan begyn his practises agaynst the godly by byinging them into those places that are fittest for his purpose we are carefully to take heede into what places and companies we doe come, and so much the rather in these dayes of sinne, whē godlinesse is (almost euery where) barked at & sinne and wickednesse aduanced and extolled: so that a man shall scarce come into that company, but either he shall heare the gospel

¶ We must
take heede
where and
with whom
we frequent

Christ and the Deuill.

Gospell of Iesus Christ, and the professors thereof euill spoken of, or the name of god (in common talke) blasphemed and taken in bayne, so that he is brought thereby into this straight, that hee must eyther consent by scilence, or sooth them vp in theyr sinnes and wickednes (and then hath Sa- than that for which hee brought him the- ther) or els boldly (according to his duety) reprove the offenders and the (ostentimes) the rage of the wicked is so incensed therby that he rather increaseth his dishonouring of god then (which were to be wished) taketh any warning to amend, and then shall the party that feareth god be greatly greeued, to see it, and (as many consciences be very tender) feare least he haue some way bene the cause of that outrage: how muche better (therefore) had it bene for such a one to haue taken heede before hand, and not to haue come there at al. Besides this inconvenience, we see by experience, that manie are (often) ouertaken with that sinne (by frequenting wicked places and companie) whiche they before abhorred, and if they had known or feared that they should haue bene brought to that estate, they woulde

The incon-
uenience of
euill compa-
ny.

The Combate betwixt

By ill places
and compa-
nie man is
(often
brought to
commit that
sinne which
before he
abhorred.

A needfull
aduise to all
that wil tru-
ly serue God

haue preuented it: as for example, manie
one that in his conscience approueth the
trueth of religion, and is perswaded that
he ought to frequent the publike exercises
of the same, and doth determine at suche a
time to heare such a sermon: in the meane
while falleth into the societie of the wic-
ked and is among them that make no con-
science of any such matter, who keepe hym
wozle imployed, vntill the time be past, so
that when he entreth into consideration of
the matter: he may iustly say with himself,
surely, this companie with whome I haue
bene, and this place where I was, haue
frustrated my determination in better
things. I speake not al this while of drun-
kennes: of whooredom: of gaming. and such
like: which (oftentimes) are committed cō-
trary to the purpose of the partie: yea con-
trary to his former affection and desire.
And therefore (if euer thou meanest, vnse-
nedly to take that course which becometh
a true christian, and if thou wilt learne to
discerne the subtilties of Satan, to shunne
them) beware of places of wickednes, and
vngodly companie: and learne to frequent
those places and that company where god-
lines,

Christ and the Deuill.

lines, is exercised, that when thou departest, thou mayst go away bettered, and not hindered thereby.

(And shewed him all the kingdomes of the world, and the glory of them) we see howe the enemy wayted the opportunitie of the place, and yet hee findeth not all thinges fitly prepared to his purpose, (for he hath experience of Christes wisdom in discerning his intentes) and therfore he doth at the first onely shewe vnto Christ Iesus the matter wherein hee meaneth to tempt him: that is, he offereth vnto his consideration, the greatnes, the maiestie, magnificence, and glory of the kingdomes of the whole world: and so seemeth (for the time) to goe no further: wherein we may see that Satan dealing against one that hath geuen him the foyle before, and therefore (he is assured) liketh not of his practises doth vse himselfe more subtilly, then hee hath done: to teach vs, that the more, that the Lord reuealeth his will vnto vs, and descrieth the sleighes of Satan, and the more troubles that hee hath assailed vs withall, and we, thorough Gods help haue overcome, the more slyly will he assault vs,

19

Sathans
sleighes a-
gainst the
holiest.

The Combate betwixt

to the ende that hee may more easily decrease vs. And therfore we are not to make light of this enmitie, and so be carelesse (as many be) but (the forwarde we be in the schoole of Christ) to walke the more warily, and circumspectly: knowing that our aduersarie watcheth vs mosse deceivably. Agayn behold how Satan offereth the bewtie of the thing, vnto his consideration & so letteth him alone: leauing (as it were) the object, and hys senses to work further. a matter worthy to be noted, for if Christ had bene (as all other men are) of a corrupt nature, it had bene a terrible way for hym to haue preyayled: which hee (knowing enough) doth vse against mankinde, and doth greatly ouertake them therewith: for when he would bring thee to commit any sinne, he (knowing that thy nature is corrupt, & inclinable to any thing, sauing that which it should) doth offer the consideration of it vnto thy senses, as for example when hee would haue thee commit whoredome, hee will vse one meane or other, to bring thee to the sleight of the harlot & to behold her bewtie, whereunto if thy lust once geue consent, hee hath, what hee would haue for

He first offereth the consideration of the thing to mans senses.

Christ and the Deuill.

for the resistaunce whereof we must learne
that he 1 that looketh vpon a woman and
listeth after her in his hart committeth a-
dultery, and therefore must we continually
vse that notable prayer of *Dauid*. 2 Lord (1) *Mat. 5.28*
turne away mine eyes that they behold not 37.
vanitie. If hee would bring thee to fall in-
to drunkenesse, he will shewe to thy sight
the coulour of the drinke, wherewith if y
once be delighted the doth this follow, that
thou wilt perswade thy selfe it is pleasaunt
for thy tast. That we may also stay the be-
ginnyng herein, we must learne the coun-
sell that the holy Ghost geueth vs by the
mouth of the wise kyng *Salomon* 3 looke (2) *Psal. 119*
not then (sayth he) vppon the wine when it 37.
is red, and when it sheweth his coulour
in the cup, or goeth downe pleasauntly: In
the end thereof it wilbe like a serpent and
hunt like a Cockatrice. To conclude, his
first offer is in any temptation, to laye the
thing (whiche of it selfe is lawfull) and thy
sences together, wherewith if he can see
thee affected and moued, then will he pro-
ceede, and therfore we haue great neede to
take heede that our affections and desires
doe not raunge abroad about the things full.

31.32.
(3) *Prou. 23*
VVe must
take heed of
our affecti-
ons (euen) in
the thinges
that be law-
full.

The Combate betwixt

that belong not vnto them, neither be too much delighted with the thinges that are of God alledged to man for his necessitie and delight: least Sathan get occasiō thereby to enter in with vs so farre, that we shal not bee able to resiste him. For though the world persuadeth it selfe, that thoughtes are free, and man may behold what he listeth & wish at his pleasure, yet we must learne to tye vp our affections and keepe them in moze straitly, least they open the doore to great and haynous offences. Let vs yet behold a further sight of Sathā in this shew of these thinges vnto Christ: namely that he offereth them not simply as they are, but (onely) in the best of them, for he sheweth the glory and honour of the world, but not the inconueniences and crosses that accompany the same, & it is a deceauable flyght. For when Sathā would make a mā bayne glorious, if hee should together with the prayse of men, shew also the small affection that men that be wise beare vnto such persons: if with the present pleasure of whoredome, he should reckē vp the sicknesses and punishmentes that follow: if with the delightfull tast of straunge drinke he should make

Sathan in tempting stealeth out of mans mind all thinges that may let his purpose.

Christ and the Deuill.

make mention of the sorowes that ensue the same: in short, if with the fleshly contentment that sinne bringeth hee should also speake of the troubles that follow vpon it, and what punishment such shall abyde at the hands of almighty God, he might iustly feare that he should preuaile but a litle. And therfore when he goeth about to bring man into any sinne, he leaueth out whatsoeuer may seeme to make agaynst him, that he may the more easily obtaine his purpose: which we see him most notably to practise, agaynst our Saviour Christ in this place: for goyng about to make him worshyp himselfe in steade of the liuyng God (who one ly is to be worshipped) he would draw him thereunto by the desire of the souerainetie ouer kingdomes, the whiche (that it may more forcibly moue the sonne of God) hee propoundeth in the most excellent condition that it can be of, and neuer sheweth him of the great charge of a kingdome: the sicke estate of Princes, nor the greate accompt that they shall make, when the Lord of heauen and earth shall call them, 1 to geue (1) Luk. 16. 2. an accompt of their stewardshippes. And in this course doth hee mightely blinde the world,

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woꝛld, foꝛ we see that men are so rauished with the gloꝛy, pleasure, and profite of this pꝛesent life that foꝛ the attayning of the same they doe not onely swallow vp all the woꝛldly inconueniences that can bee fall the: but (which is moꝛe) make shipwꝛacke of conscience, & tread all Religion and godlynesse vnder foote. Now true this is in the common weale, I referre it to euery mans conscience: & whether it be in the Church oꝛ no I pray you see the Iudgemēt of him that liued befoꝛe me, and spake as hee saw, whiche was indifferent. Sathan (sayth he) hath taken many of our Ministers, and caried them vppe to an exceedyng high mountaine and shewed them all the spirituall liuynges almost in the world. Byshoprickes, Deaneryes, Prebendes, Personages and Vicarages, and hath told them: this is a wealthy Byshopricke, this is a riche Deanery, this is a fat benefice, they are all in my gift. I am the patrone of them: fall downe therefore befoꝛe me and worship me, and if one will not content you, I will giue you pluralities. Let no man thinke these thinges to bee forged or sucked out of myne own fingers,
for

Reade B.
Bentham's
sermons vp-
pō the same
text.

Christ and the Deuill.

for writers make mention, that the Deuill in deede gaue the Byshopricke of Rome once, and since that tyme it was neuer good, And is he not so able now, thinke you to giue a poore benefice, as hee was then to giue the fatteſt Byshopricke in the world? Let no mā be offended with me for ſpeaking that, which all the world by experiēce ſeeth to be true. For where theſe Alymſters ſhoulde bee Preaches, they are tongue tyed: and that commeth not without great temptatiō. For thus he reaſoneth with them: ſpeak no more of iuſtification, medle no more with cōtrouerſies: rubbe no man on the ſore: Let euery man liue as he liſt without reprehension or admonitiō, and you ſhall lacke no liuyng. Do you thinke that Sathā hath not ſworne many to ſilence: I haue heard of diuers that at the beginning haue ben very godly preachers, but after they haue once ben choked vp with many liuings, they haue had ſuch a bone their throates, as the Deuill would haue it, that they would ſeldome open their mouth to ſpeake any more. This farre of his wordes. But it behoueth thoſe that
will

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will learne (in deede) to shunne the estate that Sathan would bring the sonne of god in this temptatiō, to consider of the world, and the thyngs that are therein, as they be described by the holy Ghost in the word of God, and wey the manifold snares that sathan hath in the same, to seduce and deceaue withall, to the ende that they may walke byrighly in this vale of miserie, in y true feare and obedience of Iesus Christ. It is added (by *Luke*) that this great glory of the world was shewed vnto the sonne of God.

Marke the
wisdom of
Sathan.

In the twinkling of an eye. Which doth further set down vnto vs the forcible meanes that Sathan vsed to obtaine his purpose, for wee see that as pleasaunt thynges doe greatly moue the mynd of man, and the rather, when no bitternesse is mingled therewithall, so most especially when they (being many and glorious) doe come altogether, and of a sodayne. All which circumstances you see how wisely the enemy hath packed together. The doctrine then that we are to learne out of y same is this: that Sathan will pretermitt nothyng (be it neuer so litle) but he will take his aduantage by it to do vs harme: to y end that we may
learne

Christ and the Deuill.

learne not to be carelesse seying he so bestir-
reth himself: noꝝ to be negligēt in learning
to discerne his sleighces & to auoyde them,
seying he is so watchful to seeke our destru-
ction, agayne in that this is sayd to be in a
moment oꝝ the Twinkling of an eye, we
may further behold that which before was
shewed, namely, that the sayd temptations,
were not corporally, but by cogitation. For
we know that the mynde of man (in such
wonderfull maner hath GOD created it)

can at once conceiue and see those thynges
that are farre distant, and (as it were) lay
them together, and make one common ob-
iect vnto it selfe of all the world: thinkyng
sometymes of all at once, and sometymes of
one part, sometymes of an other, and such is
the wonderfull celeritie & quicknesse ther-
of, that it is now here, & forthwith at Je-
rusalem, oꝝ in any of the uttermost partes
of the earth, which Sathan knowyng well
inough doth labour also to make this sin-
gular and most excellent grace of God to
serue his turne, for the accomplishment of
iniquitie, shewyng vnto vs, the exceedyng
malice of Sathan, that not onely vseth the
instrumētes of sinne and iniquitie to serue

The excel-
lencie of
the mind of
man.

Sathan la-
boureth
most to per-
uert the best
graces of
God.

his

The Combate betwixt

his purpose, but also vsurpeth (euen) vppon the best and most excellent graces of God, seeking to peruert them from h right vse, whereunto God hath allotted them: which is a thing very needefull of vs to be noted, for as it pleaseth God in his great loue to mankinde, to bestow his graces both of the mynde and body vpon man in most liberall measure (as witte, wisdom, learning, riches, honour, strength, beautie, &c.) so doth Sathan labour (euen) to make all these thyngs, not onely vnprofitable vnto vs, but (whiche more is) as instrumentes of our greater falling from G D D, and so of our more greuous Iudgement. For hee will teache a man to turne his wit vnto craftynesse: his wisdom to iniure others, his learning to bolster peruerse opinions, his riches to choake the good motions of the spirite in him, his honour to the forgetfulness of God, to honour him, his strength to oppresse others, and beautie to pride, euen as he would haue used that excellent part of man (in the sonne of God) his mynde, to be a meane to draw him from his obediēce vnto God his father. And therfore we haue great neede to take heede, that the graces which

Christ and the Deuill.

which God hath geuen vnto vs be not abused by vs through the suggestion of Satan, to our greater hurt and Gods dishonour, which we shall the better regarde, if we set this alwayes before our eyes (and endeuour it vnfainedly in the whole course of our life) that all that we haue, or are any way able to doe, may be employed in such wise, as may best serue to the glory of god the father, the building of the kingdome of Iesus Christ and the benefite of our brethren with whom we doe liue.

(*All this will I giue thee if thou wilt fall downe and worship me*) all this while hathe Satan done no more but onely made way for his purpose: for hauing set him on an exceeding high mountaine and shewed (as it were) before his eyes the bewtie of all kingdomes, hee commeth then to his purpose, to wit, to offer them all vnto y^e sonne of God, so that he wil worship him, for (no doubt) he thought that Christ must needs be rauished with the desire of that glorious sight, and therefore woulde be willing to doe any thing, for the attayning thereof: which is easily to be found in man, subiect to corruption, but Christ was exempt fro
the

The Combate betwixt

the same, and therefore Satan was deceived of his hope and disappointed of his purpose. But let vs consider his temptation: how cunningly it is disposed and set in order. Satan doth not go simply to the thing it selfe (as he did in the former) but before he biddeth him worship him, he setteth down the promise, to the end (that vnto all the circumstances) he might ad this as the life (if Christ would haue beleueed him) that he wil bestow them all vpon him but Christ saw his subtiltie, and therefore resisted him, and hath prouided that the same should be registred for our instruction. And yet doth the deuill most mightelie preuaile with the world herein: for he setteth such a colour vppon sinne, by glorious promises, and manifold pleasures and profite, which come by the same that hee can easily perswade (almost) any man to commit anie sinne, for that appeareth by the course that men take in this world, that he hath already wonne theyr heartes vnto this perswasion, that he will giue them all thinges. For if there be a practise whiche is cleane forbidden in the worde of God, you shall finde euen the meanest (in outward

Euery man
is sharpe
sighted to
sinne but
dull to good
nesse.

Christ and the Deuill.

ward appearaunce) very perfite in it, but
as for those courtes that God hath com-
maunded (whereunto hee hath promised a
blessing, and which hee will haue done as
seruice vnto himself) if you aske them, they
know not what they meane: & if you speake
of them you had as good speake to a post: he
doth not onelie (in mosse liberall maner)
promise to bestow all these vpon Christ: but
also, for a further assuraunce (as *Luke* re-
cordeth) auoucheth that they are deliuered
vnto him, and to whome soeuer he will be-
stow them. And yet we know by the scrip-
tures, that 1 the earth is the Lordes, and
all that is therein. 2 The Lord God of
heauen giueth power, strength, and glory.
For there 3 is no power but of god: 4 he lif-
teth vp and throweth downe. The 5 most
high deuidenth to the nations they inhe-
ritance and seperated the sonnes of *Adam*:
so that wee may behold the impudencie of
Sathan, and his lying presumption that
dare vindicate vnto himselfe that wherein
hee hath no interest, where-withall (not-
withstanding) hee preyeth muche in the
world: for they that do beleue that these
things be the Lords, and are bestowed (as
blessinges)

(1) Psal. 24. 1

(2) Dan. 2.

37.

(3) Rom. 13.

(4) Psal. 113

7.

(5) Deut. 32

8.

The Combate betwixt

who beleue
God to rule
the world &
who not.

blessings) vpon none, but those that receiue them at hys hands (which is by those lawfull meanes that he hymselfe in hys worde hath prescribed and warranted) are careful that they neuer desire that whereunto the Lord doth not offer good meanes: contrariwise they that beleue it not, but haue rather taken out the lesson y^e Sathan is the giuer of them, do by all subtile and indirect meanes seeke to attaine vnto they^r desire holding this for a principle, that hee that dissembleth not cannot liue: and this for an other, that hee that dealeth iustly shall dye a begger: hath not y^e deuill (think you) perswaded such persons that y^e world is hys, and hee hathe the bestowing of it at hys pleasure: y^es verely. And therfore they make no conscience of right or wrong: they neyther feare God nor man, but (so they may haue they^r willes in pleasure, profite or worldly estimation) they care for no further. Contrariwise those that feare God haue not onely learned to abhorre and detest such dealinges in themselves, but also in those monstrous *Anachims* that followe such wicked wayes. But here may seeme to arise a doubt, howe this can be so, that

Sathan

An obiection.

Christ and the Deuill.

Sathan should haue so little interest in the
 world, seing, our sauiour Christ doth in ^{(1) Ioh. 3.^r}
 diuers places cal him \bar{y} prince of this world & 14. 30. ^{(2) 1. Cor. 4.}
 & *Paul* calleth \bar{z} him \bar{y} god of this world. ^{4.}
 I answer \bar{y} these be two true sayings: sa- ^{Answer.}
 thā hath nothing to do with the thinges of
 this world, & sathā is the god of this world,
 for it is euident that god \bar{z} made all things ^{(3) Gene. 1.}
 both in heauen & earth, which were all ex- ^{& 3 1.}
 ceedyng good, & he doth continually so pro-
 tect & gouerne thē, \bar{y} the 4 sparrow falleth ^{(4) Mat. 10}
 not on \bar{y} ground, wout his will, so \bar{y} in gene- ^{29.}
 rall they are thus to be recōciled, whatsoe-
 uer is good in \bar{y} world that is god \bar{y} ruler &
 disposer of: but whatsoeuer is euill \bar{y} sinne
 doth sathā direct & gouerne. Then he hath
 nothing to do with \bar{y} thinges of this world,
 so farre as they be good, & vled to the right
 end: Which is to \bar{y} glory of him that made
 them & the benefite of the possessor, but he
 is prince of this world, first in respect of
 the sin that is cōmitted in the same, for as
 he was the first \bar{y} sinned, so was he \bar{y} cause
 of the transgression of mankinde, & therfore
 is the continuall ringe leader of all vngod-
 lynesse. Secondly he is called the prince of
 this worlde in respect of that he doth, and

Sathan in
 thre respects
 called the
 prince of
 this world.

The Combate betwixt

not of that he may do, for he is an vsurper, to wit through sinne captiueth and subdueth man vnto his obedience and flauish subiection, whereunto men doe so generallie yeld, that he onely seemeth to be serued and the Lord of heauen and earth thrust out at the doores, and therefore is hee called the prince of this world. Thirdly he is called the god of this world for that they why (by the iust Iudgement of god) are geuen ouer

(1) Rom. 1.
28.

(2) Ephes. 4.
18.

(3) 2. Thes. 3.
11.

(4) Iob. 1. 12

(5) Mat. 8. 31

I into a reprobate mynde, beyng 2 blinded in their vnderstanding, doe giue themselves ouer not to obey the truth, but to 3 beleue lyes, and obey Sathan in the whole course of their life, yet all this his power and souerainetie is ruled by the raynes of Gods prouidence, that hee can doe nothing, without his 4 leaue, no not so much as enter into 5 the swine, whiche is vnto vs a great comfort and (in deede) the staffe of all our affiaunce, for when we see the malice of Sathan, the crueltie of the wicked, and our owne wickednesse we could haue nothing to resist, but onely this that Gods prouidence, whom we feare and in whom we repose our confidence, so directeth all thynges that without his will

(which

Christ and the Deuill.

(whiche is in his sonne Iesus Christ lo-
upng towarde vs) nothing can be attemp-
ted or performed.

If thou wilt fall downe and worship me)
We see hys liberall offer and how bounti-
full a hand he hath in that which is none of
his own, and yet notwithstanding doth hee
promise this vpon meere liberalitie with-
out respect of anie other matter, no, it was
nener hys meaning, for none shalbe bene-
fited by hym but such as will doe hym ho-
mage: so that we may note herein Sathan,
that mynde which he accused the seruauent
of God *1 Iob* to be of: to wit that *Iob* dyd
not serue God for nothing: but because (1) *Iob. 1. 9*
God had enriched him therfore (onely) was
he godly and feared the Lord, and why did
he charge him with such a hainous crime?
for sooth because he was of the same dispo-
sition himselfe. The doctrine (then) that
we learne out of the same is this: that as
we see Sathan to be minded, euen so (if
you looke into the course of this worlde)
shall we see hys instrumentes to be affec-
ted: that is, to measure others by them-
selues, and to (thinke though they be most
wicked, and most vilely despoled) that no
man

The wic-
kedest man
thinketh e-
uery man as
bad as him-
selfe.

The Combate betwixt

man is better: so that the deceitfull man wil trust none, but thinketh that euery mā will deceaue him. The lyer beleueth not an other of hys word, because hee himseife maketh no cōscience of lying, he that shunneth y offences that the world exclaime against (onely) to stop mens mouthes, both think that no man doth moze: in one word, let a man be neuer so wickedly bent, yet thinketh he no other men to be any better: contrariwise, the man whose mind is truly regenerated thinketh so basely of hymselfe and by charitie (the fruit of his faith)

(1) 1. Cor. 13. I hopeth so wel of euery man, that (vnlesse
7. he know the contrary) he alwayes iudgeth the best. Againe you see how liberall he is of promise, but he tieth it vnto a condition: wherein you may perceiue howe contrarie his affection is vnto the mind of the Lord: it is true that God will be worshipped of all that he dealeth mercifully withall, but yet doth he freely bestow his mercy, without any respect of our worshipping hym aforehand. But Sathan wil be worshipped before he will performe his promise. So that as the contrarie disposition of God & Sathan appeare in this poynt, in like manner

Christ and the Deuill.

ner (if you examine it well) shall you finde them that are of God, and them that are of their father the deuill to be, for the godly hauing obteyned mercy at the handes of God, are also enclined vnto pitie and mercie being carefulfull to doe good (accozdyng to theyr power) not for gayne, but because God hath bene fauourable vnto them, the wicked (on the other side) being minded as he is by whome they are guided, will promise very bountifullly, and giue as sugred wordes and vse as glorious termes, as though theyr tongues were made of Butter: But all that euer they promise is with an if, for if, they gayne not by thee: or if thou please not theyr humoz, or if thou crowch not vnto them: they will not onelie not performe the least part of theyr large promises, but thou shalt finde it in experience, that they will be vnto thee (as Satan was euer after to Christ) thy greatest enemies, and as much as in them lyeth doo thee the greatest displeasure. Well, let vs proceede: the deuill worshipped: what doth he desire when hee would haue Christ Iesus to fall downe and worship him: surely no lesse then that whiche was due vnto

VVich what minde the godly are. liberal.

VVhom the wicked doe like and whome not.

The Combate betwixt

God the father : for looke what it is that God requireth of vs in his word, when hee biddeth vs worship him, and all that doth Sathan most impudently challenge vnto him: But you will say vnto me, that Sathan shewed himselfe herein a very foole, for no man was euer found that would say he would worship the deuill. Well, thus can he cunningly teache thee to play with termes and speeches, while he get dominion ouer thee to make thee worship hym in deed. For (if we shal truely measure things by the lyne of trueth) we shall see that Sathan is greatly obeyed in this poynt, for what is it to worship God but to fear him, and bring forth the frutes of the same which is obedience: Nowe we cannot tell one of vs when an other doth feare, but by the frutes, which (Christ telleth vs) the Tree is knowne, by the fruit by which euery Tree is to be knowne, is obedience, and by obedience, are we knowne whose seruantes we be (as S. Paule teacheth vs) the obedience vnto God is godlines, in the keeping of his commaundementes, the obedience vnto Sathan is wickednes in transgressing the lawes of God. Now let

vs

(1) Mat. 7.
26.

(2) Rom. 6.
16.

Christ and the Deuill.

vs come to the poynt: if there be moe found
that giue themselves ouer vnto sinne, in
neglecting of the worde of God, blasphem-
ing of his holie name, profaining of hys
Sabaoth, disobedience, whozedom, drunken-
ness, vnlawfull gettyng & slaundering:
then that bee carefull to knowe G D D,
and striue against all impedimentes to re-
forme theyr liues according to hys holy
word, it must needes follow that the grea-
test number (how soeuer they pretend the
contrarie) doe obey Sathan in this poynt
to fall down and worship him: besides this
there is an other way to worship Sathan,
which many do walk in & that is thus. We
know that those which worshippe God do
propound vnto them selues his lawes to be
obeyed, and so make godlynesse their chie-
fest studie: if then wee propound any other
thing for our chiefest marke, wee worship
Sathan. They therefore that make theyr
1 belly theyr God (as the scripture speak-
eth) in giuyng themselves ouer to Epicu-
risme, and voluptuousnesse of liuing, they
that are caried away with couetousnesse
(which 2 is Idolatry) & haue theyr grea-
test care to heape vp riches together, they

VWho they
be that fall
downe and
worship the
deuill.

(1) Phil. 3. 19

(2) Ephes. 5. 5

The Combate betwixt

that make the vanitie of worldly pompe and honor their principal end: (vnto one of which)(almost) the whole world is admitted) doe not serue God, but fall downe before Sathan and worship him. This is notable, for Sathan preuaileth in this poynt yet further not onely in getting men into his iurisdiction to fall downe and worship him, but also in making men his substitutes herein, creating them pettie deuils to challenge the same thinges vnto themselves, from the handes of men whiche he himselfe would haue had giuen him there of the sonne of God: Which (in a word) is thus put in execution, when soeuer any man requireth obedience vnto hymselfe, which cannot be done without the breach of Gods commandementes, or commandeth any thing which is to the hinderance of the glory of God and staying of y^e course of godlines. For God hath set euery man in his seuerall place, not for the breaking, but the further obeying of his lawes, and he neuer erected that calling whiche is a stoppe vnto hys glory: For so much as he made 1 all thinges to serue thereunto. Now you see (I trust) in some measure, what

Pettie De-
uils.

(1) Pro. 16. 4.

Christ and the Deuill.

What the Deuill would haue Christ doe,
and how farre hee proceedeth in practising
this in the world among men. I am sure
that you thinke by this tyme, & this temp-
tation is not the subtillest, but the grossest
and most palpable impietie of all other, and
therefore Sathan may seeme to deale foo-
lishly, but we are thereby to note, that hee
doth not onely deale cunningly but also
most impudently. For we see in experience
how that hee (often) laboureth to persua-
de men vnto most horrible factes, as to mur-
der their dearest and nearest frendes: Wea
oftentimes, to make away their owne sel-
ues, and (alas) hee preuaileth many tymes
there withall. But yet (euen) by this may
we learne (if it please God to giue vs the
right vse of it) great comfort, for first, whē
Sathan doth deale thus impudently, and
shamelesly, with vs, to suggest into our
myndes, most haynous, and horrible moti-
ons, we are, as carefully to resist the (least
they ouertake vs to our owne destruction) **VVhat wee**
so comfortably to liue by our hartes in hope **are to think**
that God will in his good tyme cleare our **when Sathā**
myndes of such cogitations, and also per- **is most ferce**
suade the same vnto others, in the like case
euer

The Combate berwixt

euere hoping that the Lord will geue their extremities a ioyful issue: Secondly, when we see that our troubles doe not diminish, but encrease (and in our eyes wee beyng weakned) and Sathan seemeth to insult in such boystrous maner as though he had almost got the victoꝝy, euere in that case we haue Christ Iesus for our exāple, who was tempted at the last, most haynously, & therefore we are to be so farre fro hanging down our heads and dispayꝝing at the view thereof, that we may conceaue good hope, that our deliuerance is so much the nearer, as our foe is the fiercer and Gods pꝛesence is most forcible and fauourable, where Sathans enimitie is most hard and cruell.

21

(Then sayd Iesus vnto him auoyde Sathan)
When Christ doth see the impudencie and boldnesse of this tempter, that notwithstanding he was beaten backe twise before, yet he not onely setteth vpon him agayne, but in most shamefull manner, arrogateth vnto himselfe y^e dominion of y^e woꝛld, which (in deede) is none of his, though he doe blurpe vpon it (as we haue heard) & vpon the same hath so bzalen a face, as to bid Christ Iesus the sonne of God (who was come into the
the

Christ and the Deuill.

the world to teach men, the true worship of god) to giue vnto him that honour which is due to god alone: He aunswereth him more sharply then befoze he did, saying vnto him auoyde Sathan, as if hee should haue sayd get thee hence, thou aduersary to me, and to all mankinde, thou enemy to all truth thou seducer and deceiuer, thou lyer and vsurper, auoyde out of my pzeience, for what soeuer thou promisset, if it should bee perfozmed, for so much as thou art my professed enemy it cannot bee of any good meanyng of thee, and therefore cannot doe me any good. So that by this first bzaunch of the aunswere of Christ Iesus vnto sathan, we learne, to begin withall this lesson that the consideration of the name of the enemy and what it doth signifie, because it expresseth his nature, is a forcible meanes to beate him backe and disapoynt him of his purpose, and weaken his strength. And therefore it hath pleased the holy Ghost in the scriptures, to terme him with these titles whiche doe make manifest his disposition, as the name of Deuil signifieth a deprauer and wzangler, he is called Lyon in respect of his deuouring of men: the terme of Dragon

The vew of the name of Sathan and what it signifieth auai- leth to beate him backe.

The Combate betwixt

(1) Ioh. 8. 44

The fayre
offers of an
enemie, can
not be in
good mea-
ning.

gō importeth his venemous poyson, Christ sayth hee is the 1 father of lyes, to shewe that he neuer meaneth so well as he pretēdeth and here hee is repproued by the name of sathan which signifieth an enemy or aduersary. All is to this ende that we may learne this lesson: that for so much as his whole induer is to destroye vs, and that he is a professed enemy vnto vs, those offers that hee seeketh to bestow vppon vs (for so much as they come from him that wisheth vs no good) though we see no hurt in them, yet are we iustly to suspect them: and therefore to take heede, that we in no wise yeld vnto them. Agayne we see how Christ taketh him vp farre more sharply then in the former answers hee did, for then hee answered him simply with the text, and neither repproued him nor vrged the meaning of the wordes but onely in the bare alledging of it, and here hee not onely taketh him vp with a most sharpe reproofe, but also pressed him (as we shal see anon) with the text in more forcible manner. The cause whereof, we are to search out, that we may haue the benefite of it to our owne instruction. If you marke well these thynges that
sathan

Christ and the Deuill.

Sathan vrged vnto Christ before this, you
shal finde the to be of an other kinde, name-
ly to concerne him selfe and not God (im-
mediatly) as this doth, for though it bee a
dishonour vnto God, when a man is vrged
to offend in the least poynt of his Religio:
yet it concerneth the Lord more nearely
when one shalbe sollicitated to violate that
worship and honour: hereof hee is very I
telous, and which he will not giue vnto an
other, and accordyng as it is more haynous
in the eyes of the Lord, so is it to be este-
med a thyng more odious vnto man, and
therfore to be repelled with more courage:
Which (if you marke well) you shall in the
practise of our Sauour in the combate, for
so long as sathan medled with those things
that concerned Christ him selfe (as the mat-
ter of his body) he aunswereth him (though
alwayes most perfectly yet) more mildly,
but when he commeth vnto this pointe, to
vrgen him vnto those thinges, whiche con-
cerne the threathning of God from the iu-
risdiction of his creatures, and depriuyng
him of his glory and worship, he dealeth no
more mildly, & meekely but rebuketh him
in most vehemēt maner, and painteth him
out

(1) Exod. 10
5.

The Combate betwixt

When wee
are to shew
our selues
mylde, and
when sharpe

out in his naturall coulours: so that the example of Christ is vnto vs a notable president, how to behaue our selues towardes wicked men in the woꝛld, wherof some are enemies (thought to God in deede) in presence, onely to our persons: some euen in speech & behauiour professed foes vnto our Religio, and so immediatly vnto the Lord, concerning them that are our enemies (foꝛ so much as we are to bee patternes of all

(1) Rom. 12.
21.

(2) 2. Tim. 2
24. 25.

pacience and 1 to ouercome euill with good) we must vse our selues moze gently towardes them 2 repprouyng the with all long suffering, and meekenesse, to see if it will please God to graunt the repentance & deliuer them out of the snares of the Deuill: But if they be enemies vnto our Religion, then are we to put on an other kind of behauiour towardes them, that is to resiste them (euen vnto their faces) with all courage and boldnesse, that they may know y we be zelous foꝛ the Lord God of hostes, and tender his gloꝛy, moze then our owne estimation, oꝛ benefite, whiche practise (if we looke into the scriptures) we shall see to be obserued by the most notable instrumentes of Gods gloꝛy, foꝛ that is sayd of

Moyser,

Christ and the Deuill.

Moyſes, that he was 1 meekeſt man that (1) Num. 12
 was vpon the earth, & yet none was euer ei- 3.
 ther befoze him, or after him (*Ieſus Chriſt*
 excepted) moze filled with zeale & courage
 the he ſhewed himſelfe to be, whē he dealt
 with them that were enemies to God and
 his truth. The Apoſtle *Paule* who in hys
 doctrine dothe ſo often exhort vs vnto
 2 meekenes, and gentleneſſe: yet looke (2) Exod. 5.
 what ſingular boldneſſe hee ſheweth him &c.
 ſelfe to bee of when hee dealt with that 3 (3) Ephes. 4.
 ſorcerer, who would haue peruerſed *Ser-* 2. 3.
gius Paulus from the fayth. But (to goe
 no further then our ſauour himſelfe, who
 is to vs an example of all perfection) doth
 not hee bid vs learne of him, for hee is
 lowly and meeke: doth not hee ſhew him-
 ſelfe in the whole courſe of his life moſt
 milde: and yet how 4 roughly and ſharply (4) Act. 13
 dealeth hee with the Scribes and Phari- 10.
 ſies, who were deprauers of the truth of (5) Mat. 18
 the law of GOD. We ſee (then) in what 19.
 manner, and at what tymes we ought to (6) Math. 23
 be milde, & agayne when we muſt be ear-
 neſt, which is a leſſon needefull to be lear-
 ned (as generally of all true Chriſtians ſo
 particularly & eſpecially of vs Miniſters)
 for

The Combate betwixt

for these are suche dayes (if not worse) as
 our sauour Christ spake of, that whether
 we come 1 full or fasting, we are refused,
 if we pipe, they will not daunce, and if wee
 weepe, they will not mourne, that is of
 what spirite soeuer we be: whether milde,
 or sharpe, whether gentle or rough, no way
 will please them, because they will needes
 be dampned. In which peruerse froward-
 nes this doctrine will stand vs in good stead
 that is, to be patient, and gentle in our own
 cause, but zelous, and whot in the cause
 of the Lord, and then let the world take ex-
 ceptions, as long, and as much as it can,
 our conscience will beare vs witnesse, that
 which GOD commaundeth: wherewith
 whosoener is offended, sinneth not against
 vs, but the Lord.

(1) Luk. 7. 31
 &c

The peruerf
 nes of the
 world.

22

*(It is written, thou shalt worship the Lord
 thy God and him onely shalt thou serue)* this is
 the repulse that Christ giueth vnto sathan:
 & such a blowe as made him (finally) to de-
 part for that time. The wordes that are
 here alleadged, be not to be found, in so
 many sillables in any place of the scrip-
 tures, though the sence and meaning is
 in many places, that whereunto Christ al-
 ludeth

Christ and the Deuill.

Iudeth is written in two severall places (1) cap. 16. 1. 2
of *Deuteronomy*, where be these wordes: 10. 10.
thou shalt feare the Lord thy God, and
serue him: In stead of feare, Christ putteth
worship: and to the worde (serue) hee toy-
neth (onely) both whiche are to be consid-
dered: for the first: where Christ taketh
worshippe for feare, the difference is no
more, but to set downe the effect in stead
of the cause, for the feare of God is that
reuerent opinion that man ought to haue
of God, in regard of his greatnes and his
own weakenes: and the worship of God, is
that necessary fruite that feare bringeth
forth. Nowe for asmuch as Sathan chal-
lenged vnto hymselfe worshippe, which is
the fruit of the feare of god (and therefore
is alwaies included in the worde feare)
Christ opposing his aunswere, to the de-
maund of the enemye, taketh that part of
the sence of the commaundement (though
not the very worde) which the aduersary
did seeme to arrogate vnto hymselfe. Now
for the worde (onely) which Christ seem-
eth to adde vnto the text, if wee marke it
well, we shall see that it is most agreeable
to the meaning of the holy Ghost: for

The differ-
ence be-
twixt the
feare and
worship of
God.

The Combate betwixt

that sentence (in so much as it belongeth to the worshippe of God) must be referred vnto the first commandement, wherein God excludeth all others and taketh all vnto him selfe, the meaninge of it then must needes be, that this seruice is (onely) to be giuen vnto God: Agayne we know in the course of the whole scriptures, that when god speaketh (as we call it) indefinitely, the sence is euer to be taken generally: as when he sayth I curse is he that maketh flesh and bloud his arm, he meaneth all and euerie sort of flesh and bloud, agayne when hee sayth, searche the scriptures, for in them you thinke to haue eternall lyfe: hee meaneth in them onely, so when he saith, thou shalt feare the Lord, and serue him, he meaneth onely him: you see then how the answer of Christ though it vary something in the words of the text which he alleageth, yet it differeth nothing from the sence and meaning. Now if you marke the wordes spoken and lay them to the demaund of Sathan you shall see that they are (being thus alleaged) much moze forcible then otherwise. For if Christ had spoken in generall of the feare of God, Sathan

(1) Ier. 17, 5.
Ioh. 5. 39.

Christ and the Deuill.

than (being a caupller) might haue replied that hee required worshippinge and not feare, but whē Chzist speaketh of worshippinge, which (in deede) is contained in feare, he stoppeth his mouth that way, agayne, if he had said thou shalt serue God: Sathan might (peraduenture) haue answered, so thou mayest, and yet worshippinge mee. But when Chzist addeth this word (onely) hee speaketh no more, then the text conteyneth in it (being compared with other places) and yet cutteth of all occasions, from the enemies of further wrangling. The manner therefore of Chzists dealing, with the text doth teach vs: that for the right ouerthrowing of an aduersary, and conuicting of any gaynesaier, it is greatly materiall how the Scripture bee alleaged: for it is not onely, meet that the sword of the spirit be drawen out to cut downe, all that is raysed agaynst the truth: but also, that an edge be set vppon it, by the wisdom of the handler. For as euery one that canne handle a swoorde, is not bye and bye able to wounde his enemy, and defende himselfe with it, so euery one that alledgeth the Scripture (though hee alledge it truely,

An example
how to al-
leade the
Scriptures.

The Combate betwixt

and to a good purpose) is not able to ouerthrow the aduersarie with it, vnlesse hee doe vnderstand the true meanyng of it, that hee may produce it, to the most aduantage to his cause. Thus we see how Christ applyeth the Scripture, and what we haue to learne, out of the manner of the same. The doctrine that we are to obserue out of the aunswere is this, that (in the matter of Religion) not onely the hart and inward affection, is due to God, and to bee geuen onely vnto him, but also all externe and outwarde gestures either of worde, countenance, or corporall behaviour. Whiche is diligently to bee noted because of our Papistes, who will confesse that God (for so much as hee is a spirit) must haue all spirituall worshyp, but (say they) that letteth not, but wee may giue outward worshyppe, vnto Saintes Images Reliques &c. Wherein they either shewe themselves marueilous ignorant, or (rather) wilfully obstinate, for the worde that Christ here vseth for worshyppe, is not to bee vnderstode onely of inward but outward worshyp rather: and signifieth (properly) to prostrate, or fall
downe

What it is
to worship
God.

(1) Ioh. 4. 24

Christ and the Deuill.

bowne vppon the face or knees : Now for
as much , as Christ vendicateth this to be
due onely vnto God, it is euident that no
outwarde worshyppe (in respect of Reli-
gion) is due to any other , but because
they will euidently shewe themselues , of
set purpose , to gaynesaye the manifest
truth , they flee vnto a foolish and frivo-
lous distinction of two *Greeke* wordes La-
tria, and Doulia: and say that (in deede)
the worshyppe, whiche is called Latria, is
due to God, but Dulia is due to Saintes
and Angels , but if I shall shewe vnto
them , that both those wordes are vled in
the booke of God indifferently when the
worshyp of God is spoken of, what will
then become of their distinction, for the
first worde they make no question , and
therefore I neede not speake of it , but let
them (or their Clarkes that vnderstande
the tongues) looke into the sixtenth Chap-
ter, of the Epistle to the Romaues 6 the
eighteenth Verse and there they shall see
that hee (speakyng of the seruice of Iesus
Christ) vseth the *Greeke* worde , from
whence Doulia is deriued: But let them
goe (as not worthy to be named when we

The popish
distinction
of Latria &
Doulia ouer-
throwne.

(1) Rom. 16.
18.

The Combate betwixt

speake of the seruice of **G O D**) and let vs learne the lesson that our Saviour doth teache vs in this place, to knowe that God will haue all inwarde and outwarde seruice that euer any man ought to doe, in respect of Religion, and therefore let vs take heede that while we parte stakes betwixt him and others (who in deede can away with no fellow) we procure his Maiestie not onely to reiect our seruice as stinckynge in his nostrills, but also renounce vs and say at the latter end I depart from me, ye workers of iniquitie.

(1) Mat. 7.
23.

(Then the Deuill left him) Nowe followeth (in a worde) the issue of his tryall: First in respect of his aduersarie. Secondly of himselfe, of his aduersarie that he (beyng put to the foyle) went his way and left him (Luke sayeth) for a season, whereby we learne: First that the ende of tryalls is, (Iames sayth) if we resiste the Deuill hee will flee from vs. Secondly, that yet hee will neuer finally bee overthrowen so long as we liue, for as he departed from Christ (but for a season) so doth he leaue vs, not as though he were vtterly conuicted, but as one that goeth to
exam

(2) Iam. 4. 7.

Christ and the Deuill.

make better prouision agaynst vs, and to wayte his better opportunitie, and therefore wee may neuer promise our selues rest, from his assaultes so long as wee are in this tabernacle of clay. (as is noted aboue) subiect to corruption and mortallitie: agayne it is a comforte for them that are often tempted, that they neuer distrust or dispayre, though they troubles are many, for so much as it was the lot of Iesus Christ the sonne of God.

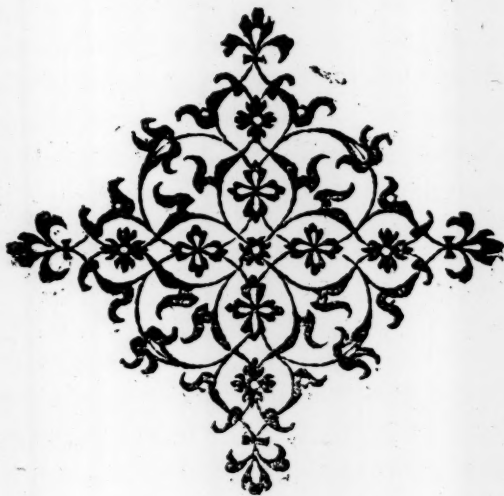
(The Angels ministred vnto him) that is, the Lord sent his holy angels to comfort him, not that hee was destitute before but that in his tryall he hauing lesser feeling of their presence might now haue more consolation, in their seruice, which is the end of all the tryalls of al Gods Chilozen, (as wee are taught in manye places of the scriptures) for that the Angels are also appointed to serue for their comfort, which shalbe 1 heires of saluation. And therefore let vs with 2 pacience runne the race that is set before vs, looking to Iesus the aucthour and finisher of our fayth: Let vs be contented to abyde the blowes of Satan, the reproofes of the worlde: & prickes

(1) Heb. 1.14

(2) Heb. 12
1. & c.

The Combate betwixt

of our fleſhe, knowing that as it is Gods
will and determination to haue vs paſſe
thorow the furnace of afflictions: ſo will
he geue (in his good tyme) ioyfull iſſue
of the ſame, to his owne eternall glorie,
the endleſſe confuſion of our aduer-
ſaries that moleſt vs, & to the
everlaſting conſola-
tion of our own
ſoules.





¶ A Prayer after these
Sermons.



Oft gracious God and louing Father, we thy unworthy seruauntes present our selues here before thy glorious Maiestie, not trusting to our owne merites or worthynesse, but onely to thy mercy in thy sonne Iesus Christ. For we acknowledge, from the bottome of our hartes, against our selues, that we are not onely concealed and borne in sinne, but also haue continued in the same, from the beginnyng of our tyme vnto this present, transgressing thy lawes and commaundementes both in thought worde and deede, in so much that we are not worthy to appeare before thee much lesse to presume to begge or craue any good thing at thy handes, with hope to obtaine the same, if thou shouldest deale with vs according to our deseruinges, notwithstanding (most mercysfull and holy Father) for as much as thou hast commaunded vs to call vpon thee, when we feele our selues laden with

A Prayer.

with the burthen of our sinnes, and hast promised to ease vs. We trusting vnto the truth of this thy promise do come vnto thee at this present, most humbly beseeching thee (for thy sonne our Sauour Iesus Christes sake) to pardon and forgene vs all our sinnes, to blot them out of thy remembraunce, and to bury them in silence that they neuer appeare before thee to accuse vs. And beseeche thee (good Father) to worke in our hartis an earnest loathing of sinne, a detestatiō of all iniquitie with a carefull desire and an unfayned indeuour, to frame our liues and conuersations, according to thy blessed will. Lord for somuch as we haue learned out of thy holy word, that all those whom thou hast vouchsafed to giue into the handes of thy son Iesus Christ, shall be cōtinually (so long as they liue in this presēt world) be assailed, with trials, temptations, tribulations and afflictions, by reason of the malice of Sathan, their enemy, the allurementes of the world: and the enticementes of their owne sinnefull natures: We acknowledge and confesse, that a greater honor can no way befall vnto vs, then to be molested by thy enemies for the testimonie of thy truth: yet (Lord) such is our weakenesse by nature, and so vnfit is our fleshe to begin, or continue any
good

A Prayer.

good thing, that we must needes quayle in the same, and utterly renounce thee and thy truth, vlesse thou of thy gracious goodnesse assiste vs with thy grace, in such wise, as both the loathnesse of our flesh (to do any good thing) be taken away, and also thy fauour so support vs, that we may be strengthened to abide in thy true feare and seruice. We beseeche thee therefore good Father (euen for his sake whose blood thou accomptest not too deare for our redemption) that as it is. thy will to impose vpon vs this estate of bearyng the Crosse for thy sake, so thou wouldest giue vs strength, contentednesse and paciëce to make vs able to under go the same. Lord let not our weakenesse, betray thy glory, let not our shrincking, giue aduantage vnto thy foes: neither let our wantes, any way hinder thy graces from comming vnto vs: but for as much as thou hast thought it most meete, to haue thy glory shewed in weakenesse, thy power to be perfect in infirmitie, and the foolish ones of the world to confounde the wise, graunt (we beseeche thee) that wee may so fight vnder the banner of Iesus Christ thy sonne, and so strue to builde his kingdome, in the middest of his enemies, that by vs thy name may be glorified,
thy

A Prayer.

*thy truth may be magnified, thy Sonne Christ
Jesus may be aduanced, and our soules and
consciencs eueralstingly comforted.*

*Lord we pray thee graunt these gra-
ces, not alone to vs that are
here present. &c.*



